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THE GAVEL CHANGES HANDS

Pastor Lundquist succeeds Dr. Bishop in Northwest Synod

l. 41, No. 37

JUNE 17, 1959

Blind Horse

DRIVING in the country with some friends one day many years ago, we saw a horse coming down the narrow road toward us. As we came closer, we presumed our four-footed friend would move aside and go around us. Instead, he kept on coming straight toward the car. We stopped and waited.

THE HORSE continued down the middle of the road until it stopped, with a soft bump, its nose against the windshield of the "Tin Lizzie" we were riding in. Then it came around and poked its head in the side of the open car, causing a mild panic among us children. Then we realized that the horse was blind.

Someone got out and led the blind animal around the car so it could continue down the road to its unkn destination.

We all watched with curiosity and terest as the horse made its slow down the road until a curve took it ou our sight. It evidently knew wher was going, but any unexpected obst like our car gave it trouble.

ONE OF the children said, "W doesn't somebody lead the horse? T it wouldn't get into trouble."

And I thought, how often we hum go blindly down the road of life, bu ing into obstacles known and unkno when it isn't necessary. The Saviour fers us his guidance . . . "He leadeth O blessed thought!"

—GRACE H. GEIGE

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● ATTEMPTS TO DIVIDE the Lutheran Church in Communist East Germany failed again. A conference of "progressive pastors" drew little response. Red pressure did not ease, however. The famed Luther Museum at Wittenberg is next target for Red attacks (*story on pp. 6 and 7*).

● PASTORS GEORGE L. LUNDQUIST of Milwaukee and Edwin Bracher of Seattle were elected synod presidents last month. Reports on five synod conventions appear on *pages 31-36*. Cover picture shows a new gavel being presented by President Bishop of the Northwest Synod to President-elect Lundquist. The gavel is made of wood from the two newest states of the U.S. The head is Alaskan yellow cedar, the handle Hawaiian monkey pod. To complete the ULC's geographic range, the striking block (not shown) came from Nova Scotia.

● THERE ARE well-paying jobs in welfare work that cannot be filled because people don't know they're there. It's a new profession with big opportunities, and Paul Valentiner's article (*pages 11-14*) is an eye-opener for students planning a career and counselors helping them plan it.

● YOUNG MAN with a new career is James Gunther, Philadelphia Seminary graduate, who'll help a congregation in a changing city neighborhood complete the transition to a racially mixed church. He sees a "long road ahead" for integrating churches (*15-18*).

● WHAT ABOUT the National Council of Churches? Why do we hear so many rumors about it being a "Red front"? The "Conclusion" (*page 50*) this week describes attacks on the NCC as a favorite activity of the "hate peddlers."

THE CHURCH IN THE NEWS

Niemoeller charge dropped

At a pacifist meeting last January Dr. Martin Niemoeller, German churchman and pacifist leader, was reported to have said that the West German Army "must be regarded as a higher school for professional criminals." Church authorities in Germany disavowed the statement. West German Defense Minister Franz Josef Strauss threatened to sue the Hessian churchman for slander, asked government prosecutors to institute legal action.

Last month the Defense Ministry announced that the case would be dropped by the prosecutor's office because investigation failed to show any "insulting intent" in Dr. Niemoeller's remarks.

Maine city loses bus case

Most youngsters were thinking more of summer vacation than of school buses this month, but in Augusta, Maine, their elders took another step in a drawn-out dispute over providing public transportation for parochial school pupils.

Parents of pupils in Roman Catholic parochial schools had in 1957 threatened to upset Augusta's already-overcrowded public school system by transferring their children to city schools unless free bus transportation was provided by the sch board. The board responded that it no funds for such a purpose. To test legality of the plan, the city council t appropriated a token $250 for the tr portation. Taxpayers sought an inju tion to prevent payment of public fu in any amount for the parochial scho The case went on to Maine's hig court.

By a 4-2 vote the state Supreme Co held that the city had no legal right to for the transportation of private and rochial school pupils. The court left door open for the state legislature to thorize such bus service, however.

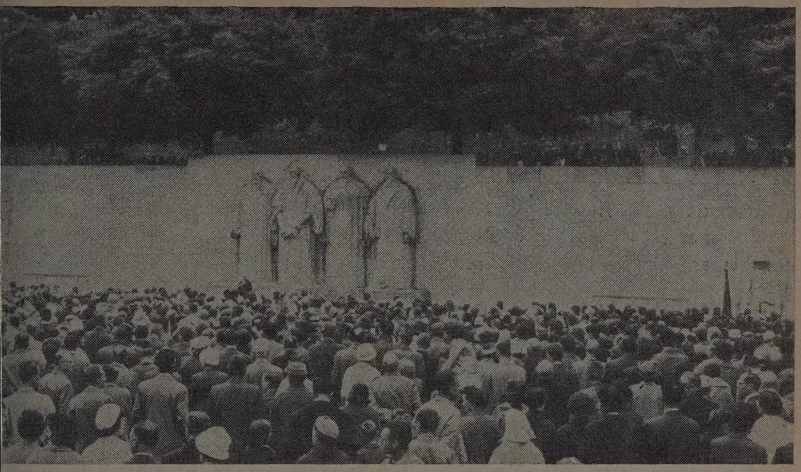
Dissenters on the supreme bench w Justices Francis Sullivan and F. Har Dubord, both Roman Catholics. Th minority opinion held that the ru "would stop in many communities present practice of carrying paroc school children in public school buses.

Roman Catholic Bishop Daniel Feeney of Portland called on the state islature to pass "before the fall sch term" enabling acts that "would per the individual communities of the s to continue their prior systems of sch transportation with legal sanction."

Swiss celebrate Calvin anniversa

Citizens of Geneva paid little atten on May 31 to the meeting of the fore ministers of the world's big powers be held in their city. On that day the ci inhabitants turned out for a series events which marked the beginning Switzerland's month-long celebration two anniversaries commemorating J Calvin, French-Swiss reformer and founder of the Reformed churches.

June 1 marked the 400th anniversa of Calvin's founding of the college university at Geneva, a city which ruled. July 10 will mark the 450th a



SERVICE AT GENEVA'S WALL OF THE REFORMATION
ooking on are statues of Calvin, John Knox, Theodore Beza and William Farel

ary of his birth at Noyon, France. witzerland's Federation of Protestant bs sponsored a service held in front he Wall of the Reformers to inaugu- the observances. Representatives of Presbyterian and Reformed churches ughout the world attended the serv- which was telecast over the Eurovi- network to five countries of western ope. Parades, picnics and concerts e included with special services as part he opening ceremonies in other parts he city. On June 1 the World Pres- rian Alliance dedicated the newly re- ed Calvin Auditorium, the historic century church where Calvin and r Reformation leaders preached and ht.

nity call issued

resbyterian church leaders from all s of the world used the Calvin anni- ary to issue a message stressing the for Christian unity. The message ms a readiness on the part of the ches represented to participate as equals in efforts to achieve church unity.

Entitled "An Address to Our Fellow-Christians after 400 Years," the message expresses readiness to "accept all invitations from sister churches to the comparison of opinion and experience in which Christians submit themselves afresh to the Lord of the Church." Stating that "matters of order" and of tradition dare not become "matters of faith," the message avers that "all we claim for the Presbyterian and Reformed churches we would lay on the altar" in an effort to unite Christian churches. The message, initiated last summer, was prepared before Pope John's recent call for a Roman Catholic ecumenical conference to discuss "church unity."

Signers of the Presbyterian and Reformed document include Dr. John Baillie of Scotland, a president of the World Council of Churches; Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A.; and Dr. Paul Conord, secretary-general of the Reformed Churches of France.

"Progressive" conference flops

Lutheran leaders in Germany's Soviet Zone had been battling efforts of the Red regime to curtail church activities and influence. Some skirmishes were lost as economic pressure compelled parents to let their children attend the atheistic youth dedications. In general, pastors and church members were remaining loyal despite hardships. Although barred from visiting congregations of his diocese in the Soviet Zone, Bishop Otto Dibelius of Berlin was regarded as a symbol of Christian unity in both East and West Germany.

To divide the church, the East Zone government aided the formation last year of a "League of Evangelical Pastors." The league was given permission to issue a monthly periodical, although other church papers had been restricted. Dr. Emil Fuchs, theology professor at Leipzig University and a leader of the "progressive pastors" movement, was given the Fatherland Order of Merit in Gold, highest Communist Zone decoration, on his 85th birthday last month. Dr. Fuchs is the father of atom spy Klaus Fuchs, now in prison in England.

Plans had been made for a big meeting at Erfurt last month by the pro-government league. All pastors and theologians in East Germany were invited. Guest speakers were Dr. M. Palfy, dean of the Lutheran Seminary at Budapest, and Prof. B. Pospisil of Prague.

Fewer than "100 pastors and their wives, several theology professors and theology students" attended the sessions, East German newspapers admitted. No bishops or other prominent leaders of the East German churches were present.

Attacks continue

Charges that religious freedom is being destroyed in the Soviet Zone are "slander," Walter Ulbricht, secretary of Communist Party, told a Red youth c gress. In the same speech, Ulbricht nounced West German church leader "atom bishops" and "political servants the West German government. The s line of attack was pursued by Wer Eggerath, East German Secretary Church Affairs, in an address to E Berlin university students. East Gern churches "will not dissociate themsel from inhuman theories of mass murd and continue their ties to West Gern churches, he declared. As a result, "th relations to the state will remain straine

At synod meetings of two East Gern churches, bishops pleaded for "open honest" talks to ease church-state r tions. Bishop Gottfried Noth of Saxo said Communist charges that the chu was obstructing efforts toward "orde and normal" relations were false. Bi op Friedrich-Wilhelm Krummacher Pomerania said Communist authori must recognize that the church "rej atheism" and insists on "genuine c scientious decision . . . free from compulsion" for its people.

Luther Museum threatened

Church officials in Berlin expres alarm over reports that East Germ Communists planned to seize the fam Luther Museum at Wittenberg in or to convert it into a Red propaganda c ter. Their fears stemmed from atta in the Communist press, which often w used as "softening-up measures" befor Red move against some church agency.

Red papers criticized the museum "lack of scientific concept" and for faili to emphasize "the social importance Luther's theses, the connection of t Reformation with the Peasants' Rev against the landlords, and the significan of Thomas Muenzer." Muenzer was

atic follower of the Reformation who ited the revolt of the peasants and who s often denounced by Luther.

Conversion of the museum into a gov- ment building was slated for discus- n at the Halle District Council this nth.

New film will depict struggle

The conflict between Christians and mmunists in East Germany will be theme of a new film to be produced Europe this year by Lutheran Film sociates. Robert E. A. Lee, executive retary of LFA, said the same pro- cing organization which developed the lely acclaimed *Martin Luther* will work the new film. Lothar Wolff, producer *Martin Luther*, will head the Louis de chemont Associates' team.

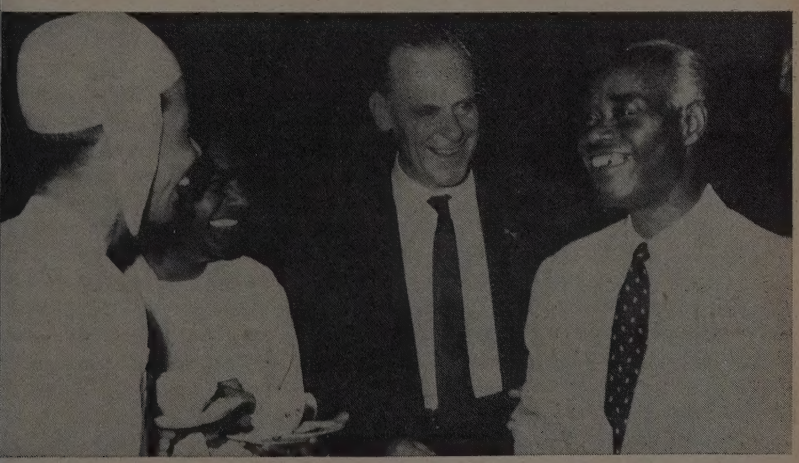
Dr. Paul C. Empie, executive director the National Lutheran Council and A president, said the East German sit- ion had been chosen because the out- ne of the "intense struggle for the loy- alties of the East German people . . . is of tremendous significance for the Lutheran Church and indeed for all of Christendom. We believe that this is not generally known to Americans; that it should be told; and that it should be told in such a way that its spiritual elements stand out above those merely political."

The United Lutheran Church is cooperating in the production of the film, which is still untitled. Also participating are the Lutheran Church — Missouri Synod, the American, Augustana and Evangelical Lutheran churches.

East Asia Christians meet

Each adult must have the "right to profess and propagate his faith . . . and to change his religious affiliation," a statement adopted last month by the East Asia Christian Conference declared. Where this right to make converts is denied "all other freedoms are insecure," the message said.

The conference met for ten days at



WORLD PROTESTANT LEADERS RELAX DURING EAST ASIA CONFERENCE
Kyaw Than of Burma and Dr. D. T. Niles of Ceylon, EACC secretaries, with Dr. A. Visser 't Hooft, World Council secretary, and Sir Francis Ibiam of Nigeria

Kuala Lumpur, Malaya, under World Council of Churches' auspices. Representatives of 42 churches and councils in 14 East Asian countries took part. A crowd of 5,000 filled a stadium in the strongly Moslem city for the closing worship session.

Another document transmitted to the churches by the conference called on Asian churches to keep pace with the social, economic and political changes taking place in the free countries of the continent. As Asian lands are finding "an indigenous form of democracy" the churches should participate fully in the "new life" that is being developed, the conference said.

Stalinist named in Hungary

Fear that the Communist regime in Hungary was planning to tighten its grip on the nation's church life was voiced by church leaders in Europe following the announcement this month that Karoly Olt had been named head of the State Office for Church Affairs. Mr. Olt, 55, is a longtime Communist and a member of the party's central committee and of the Hungarian Presidential Council.

The new official succeeds Janos Horvath, who had held the office for seven years. The government announcement said Mr. Horvath had been "transferred to another post." Mr. Horvath had recently been chided in the Hungarian press for being "too weak" in his handling of church affairs, especially those of the Roman Catholic Church. He was criticized for tolerating "reactionary activities" within the ranks of Roman Catholic clergy.

All church leaders, including the Roman Catholic hierarchy, were in recent months pressured into taking an oath of loyalty to the Hungarian Communist regime. Pope John had last month deplored the "steadily worsening" situat of the Roman Catholic Church in t Communist lands—China and Hungar

Spain drops mystery meeting

Spain's Catholic Actioh periodi *Signo* announced last month that an ternational Roman Catholic - Protest study conference would be held May 2 29 at the famed Benedictine monastery Montserrat in Catalonia. The periodi said Dr. Karl Barth, Swiss Protestant t ologian, had been invited to the conf ence and that "we hope for much fr this meeting."

Abbot of the monastery is Dom Au lio Escarre, a strong supporter of grea freedom for Catalonia from restrictio imposed by Spain's Dictator Francis Franco. The abbot recently publicly c posed Catalonia's civil governor in su port of the Catholic Boy Scouts, insisti on their independence from the corr ponding Falangist youth organization.

In mid-May Spain's Ministry of Inf mation at Madrid announced that t study conference had been cancelled orders from the Sacred Congregatio Roman Catholic ruling body in Ron Shortly thereafter Abbot Escarre den that any such conference had ever be planned. He said "much confusion a scandal" had been caused among Rom Catholics in Spain by reports of plans the conference.

Chicago college proposed

Establishment of a $2 million Chr tian college on the campus of the U versity of Chicago was proposed t month by Christ the King Foundatio an independent Episcopal body. The Re Henry C. Johnson, Jr., chairman of t foundation, said the college would staffed by a "community of top flig scholars." It would combine the be

AN BELA LESKO of Argen-
a's Lutheran Seminary con-
s in New York with Dr.
ewart W. Herman, LWF di-
ctor of Latin American work

atures of the small liberal arts college
h the advantages of the specialized uni-
sity, he declared.

The foundation now sponsors an In-
ute of Christian Learning at nearby
anston.

ouncil formed in Venezuela

Lutheran activity in the South Ameri-
n land of Venezuela has grown rapidly
the past decade. Influx of refugees and
business people from Europe and the
S. has led to the establishment since
51 of nine congregations, served by
en ordained pastors and three full-
ne parish workers.

Biggest is the multi-lingual Resurrec-
n Church in Caracas, which recently
dicated its new building. Including
00 of Venezuela's 3,200 Lutheran
urch members, Resurrection conducts
vices in seven languages. Other con-
gations are at Barquisimeto, Turen,
lencia, Maracaibo, San Cristobal,
erida, Puerto Ordaz and Ciudad Piar.

Last month a Lutheran Council of
nezuela was formally organized by
rgy and lay representatives of the nine
ngregations. Main purpose was to pro-
le a single channel for contacts with
Venezuelan government, as well as
h the Lutheran World Federation. At-
tending the organization meeting were Dr. Paul C. Empie, executive director of the National Lutheran Council; Dr. Stewart W. Herman, director of LWF Latin-American work; and Dr. Friedrich Huebner of Hannover, Germany, chairman of the LWF's Latin-American Committee.

Research center sought

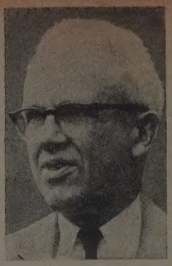
Protestants in Latin America should set up a research center to study Roman Catholicism, Dean Bela Lesko of the Lutheran Seminary at Jose C. Paz, Argentina, urged. Information gained through such study could be passed along to pastors and missionaries, he said. They would then be able to answer intelligently "Roman Catholics and also other Protestants" who "ask about Lutheranism."

Theological literature in Spanish and other publications are also needed to meet the South American desire for information about Lutheran teachings.

Dean Lesko is in the United States to study administrative methods of American seminaries. A native Hungarian who speaks five languages, he came to Argentina in 1952 to minister to Hungarian refugees. He was named dean when the seminary was established in 1954. The institution is supported by the ULC Board of Foreign Missions.

WASHINGTON

By ROBERT VAN DEUSEN



WORLD REFUGEE YEAR

THERE SEEMS to be some confusion over the date the World Refugee Year is supposed to begin. The United Nations, which is sponsoring the year-long emphasis on refugee needs, launched the observance on June 1. President Eisenhower's proclamation named July 1.

The date doesn't really matter too much. More important is the kind and extent of U.S. participation, as a symbol to the rest of the world and to the refugees themselves of the degree of our concern.

Here we run into sharp difference of opinion. The U.S. Committee on Refugees, a citizens' group concerned with refugee problems, feels that the urgency of those problems calls for a substantial outlay of money during the World Refugee Year—$10 million this year beyond the normal budget for refugees.

At a White House Conference on Refugees, it was learned that the administration does not intend to go along with the committee's recommendation.

THE ADMINISTRATION'S request for its regular refugee programs, including the U.S. Escapee Program, the Inter-governmental Committee for European Migration, and a contribution to the UN High Commissioner for Refugees, is less than last year, dropping from about $45 million to $43.6 million. In addition, the State Department is asking a special appropriation of $4 million to take care special refugee problems, including a Communist refugees in Europe "white Russians" stranded in Red Chin

Dean Francis Sayre, articulate ch man of the U.S. Committee on Refug felt let down by the government's fai to back up the committee's propos He and other church leaders attend the White House Conference felt that State Department was "passing the bu to voluntary agencies in asking them shoulder the main burden.

Refugee immigration

ANOTHER of the U.S. Committee's p posals was that Congress should pass islation admitting 20,000 non-quota r gees each year. An administration has been introduced authorizing the mission of 10,000 a year, which could raised to 65,000 in case of emergen such as the Hungarian uprising. The r gees would enter as "parolees" with possibility of admission as permanent migrants after two years.

Congressman Francis E. Walter—" Immigration" to his colleagues—has g the administration one better. He has troduced a bill authorizing the Attor General to admit refugees under the role provision of the immigration law, not setting a numerical limit on such missions. He has developed a new losophy that special immigration sho be by categories, rather than indulgin what he calls the "number game."

Mr. Walter says that in his opin the Attorney General already has the cretionary power to admit refugees parolees. But he submitted the bill reinforce that power and to let the ministration know it was the intent Congress that it be exercised. W Walter's backing, his bill may become by the end of this session.

If you opened your newspapers this morning, chances are you read about a street fight between juvenile gangs, about a stolen car, a burglary, a holdup in which teenagers were involved. Some of these crimes might not have been committed if social service agencies had enough qualified case workers to prevent them

Good Jobs—No Takers

"WHAT CAN I DO?" The young mother crying now.

Last night, in a fit of rage, he tried choke his little sister. The teachers 't handle him in school. He is sullen unhappy at home. He is always fight- with the boys in the street.

I talked to the Children's Clinic last ek. They gave me an appointment for tember—four months from today. He ds help now. Please, do something!"

The social worker didn't look at her and pretended to check his appointment book. There would not be an opening for weeks. A worker was needed immediately, one who would study the case and counsel with the parents regularly. Unless one were provided the boy would likely become another entry in the sta-

By PAUL E. VALENTINER

A LOT OF TALKING AND A LOT OF LISTENING

tistics of juvenile delinquency. If only those vacancies on the staff could be filled.

IF ONLY vacancies on the staff could be filled. This is the outcry of social work agencies through America today. It hurts to say "no" to people crying out in distress. Thousands receive help every day but for every one of them there are so many others who must be turned away.

Well-paying jobs are going begging in welfare work. There are thousands of opportunities in all parts of the nation, and few qualified persons to take them.

"In New York City alone we have hundreds of unfilled positions in every segment of social work," says Franklin Z. Gatland, child and family division director of the city's Federation of Protestant Welfare Agencies. "The tragic part is that children who need care desperately are being neglected because our agenc cannot get enough qualified help. Ma of our more than 200 member agenc have facilities and funds available to m the challenge, but their hands are tied lack of workers."

"Regardless of what we plan to t about at a forum or conference of soc workers," says Dr. Cordelia Cox, direc of New York's Lutheran Welfare Cou cil, "we invariably wind up discussing problem of finding workers to round our staffs."

The situation is so acute, admits t Council on Social Work Education, th many social agencies, and particula those which administer public welfa programs, have no other choice than hire untrained personnel because the are not enough professionally qualifi men and women.

Most executives are convinced that

e this is one of the youngest of the ing professions, young men and nen are unaware of the good paying ers in social work. The majority of ng people don't know the first thing ut the field.

THERE ARE many kinds of social work. e workers help groups, both young old, to enjoy playing and working ther. Others help families whose nts are unhappy with each other, or are worried about their children. e concentrate their efforts on home- children, sick or elderly people.

In a complicated civilization such as ," Dr. Cox explains, "people often d counsel and assistance in meeting r problems. Think of the people you w on your block or in your congrega- . Some of them are unhappy, wor- , or in distress. Many can manage olve their own problems, but others d help.

A social worker is one who has lied why people think and act as they and who is aware of the resources a community which can be used to them. He must do a lot of talking— h people, not to people," Dr. Cox says, d a lot of listening. It takes skill to good listener."

A GIRL LIVING with her grandmother be unhappy over the restrictions the r woman places on her. She may be ous of her younger brother. She may ailing in school. She may at the same e feel angry, jealous, guilty, and in- quate.

he social worker can help her express feelings, grasp some idea of why she s the way she does, discover that other sons love and appreciate her, and then e plans for solving her problem.

Some of the finest work which is be- done with teenagers is led by social workers who have a particular interest in boys and girls," Dr. Cox said. "Such workers try to understand what is important to the teenagers and to help them work out plans to meet their needs. They understand the tensions which arise in families when teenagers try their wings. They know that young people often need someone they feel they can trust and with whom they can talk things over."

Social workers do a great deal of studying and planning. They try to understand what is happening to people and how they can be helped. They do research.

"They are not likely to do housework in other people's homes, although that is important and useful," Dr. Cox says. "They would not have time. If a tired or sick mother needed household help, a social worker might help her find it. The worker's task would be to understand the need.

"The job requires enthusiasm, energy, courage, and a wholesome belief in life and people." Many social workers are married. When a woman marries she may wish to continue working for a period of time, then remain home while her children are young, and return to employment when they are safely launched in school.

USUAL WORKING HOURS are nine to five, Monday through Friday. Because the work deals with human lives, there may be times when longer hours are necessary. Some work at night—mostly group workers but even for them it's only an eight-hour day.

"Of course, a person who plans to watch the clock very closely might have difficulty in social work," Dr. Cox admits. "There are bound to be emergencies, but they have adequate time for themselves. This is important. In their

work hours, social workers give of themselves; there must be time for re-creation."

MOST SOCIAL WORKERS are employed in an agency or an institution. The agency may be an organization whose purpose is to provide club experiences, or to help homeless children, delinquent boys and girls, unhappy families, or older people. The institution may be one for the ill, handicapped, or delinquent.

There are many kinds of organizations engaged in this type of work: the church or government; occasionally the community or once in a while a privately endowed foundation.

Many people instinctively think of social workers as women. Actually, about one-third in the United States are men,

NEW YORK WELFARE'S CORDELIA COX
People need council

and the percentage is increasing. T
fill some of the best social work positi

A degree from an accredited colle
university, plus two years of addit
study in a school of social work ar
quired. Social work graduate schools
respond to graduate schools of law, r
cine, and theology.

Students study history, theory, me
and practice, and do actual social
under supervision. A student may s
principles of human behavior (thec
casework with individuals (meth
public welfare services in the U
States (practice), and do from 15 t
hours of field work per week in an ag
working with boys who are on proba
from a juvenile court.

THERE ARE 55 schools of social wor
the United States, all of which are
nected with universities. Seven schools
in Canada. Many state universities
some private universities are include
the list. (Complete information may
secured from the Council on Social W
Education, 345 East 46th Street, N
York City.)

Beginning salaries for profession
qualified men and women usually ra
from $4,200 to $5,400 per year.

Experienced workers earn considera
more—many are in the $7,000 to $9,
bracket. Executives of large agen
may command salaries of $10,000
$25,000. Many workers today start
about $4,500 and level out at appr
mately $7,500 after due experience.

Social workers may not get rich f
their earnings, but they live comforta
and the salaries increase with the nati
economic level. More important, this
panding young profession provides a
of life and a sense of well-being that
only be achieved through the helpin
others.

Racial integration was no problem on the day of Pentecost, says James F. Gunther, but things have changed since then and today even the Apostles might have trouble getting into some of our Lutheran churches. Negro and white have failed in giving visible evidence that they have found unity in one Lord and one faith . . .

ong Road Ahead for Integrated Churches

ROBERT E. HULDSCHINER

THE YOUNG MAN stood in the chancel looked quietly over the packed rch. He took his time looking around, someone who is eager to find out re he stands. He looked into upturned s, not in defiance or challenge but as test the ground on which he would through the next twenty minutes.

hen he said in a quiet, well-mannered e: "You're an integrated congrega- White and Negroes worshiping to- er . . ." He paused again to look nd and added without raising his e: "So what!"

I COULD SENSE the shockwave coming n the congregation," says Jim Gun- . "I knew as I said it that there would surprise and mounting tension. An grated congregation has a pride of its , the 'we've done it' feeling. But, when tarted to explain, the tension sub- d."

When Jim Gunther explains, he tries to things into the context of the Chris- faith. He says that in the Christian spective there is nothing to boast ut the fact that a "white" congrega- tion has agreed to accept Negroes among its members or vice versa because nothing man does is worth boasting about. But, he adds, a church may well be proud about the fact that it received the gift of unity in the Lord that is no man's work but God's.

In that frame of reference, it is of no significance whether the people included in the divine bond are big or small, rich or poor, young or old, black or white. They're all one by the grace of God.

JIM GUNTHER is sure the congregation understood. When they left, the Negro people shook his hand and said: "At last someone had the guts to say it." The white people said with equal warmth: "Now we know where you stand."

It was, says Jim Gunther, a good feeling. He wasn't proud, because he is too young to be sure of himself, and too sincere a Christian to consider himself anything but a tool in the Master's hand. But he felt good because he believes deeply that it is important to say that integration achieved for the sake of integrating the races is nothing a church can rightfully consider a great accomplishment.

Jim Gunther knows all about the color barrier. He knows that in twentieth-century America it isn't easy to cross that barrier, even in a church, and that it takes much conviction to uphold Christian standards in a world fashioned after standards of a different kind. He knows because Jim Gunther is a Negro.

JAMES E. GUNTHER

No interview can attempt to uncover and explain a man. A man is many persons, and the interviewer will understand one or two of them, not more. The persons he sees are those he is familiar with, those close to his own range of experience.

When you interview Jim Gunther who graduated last month from Philadelphia Seminary as only Negro of the '59 class and first ministerial son of a Lutheran Negro congregation in his synod, you have a problem. A person born into the privilege of living as a white man in a white society has trouble thinking himself into the situation of a Negro, even if he's of your own faith.

This is not discrimination and it has nothing to do with prejudice. It's simply an inability of sharing his experiences, or seeing the world through his eyes. You can only sense how he, in reverse, must feel as he looks at you and at his future assignment which is all about how to overcome the gap between people of different races. Gunther has been called by the Board of American Missions of the ULCA to assist in developing a racially integrated ministry. His first assign is Nativity Lutheran Church in Phil phia, served by Pastor Arthur R. Sc

"When Isaiah ceived his call said: 'Here am Lord, send m says Gunth "There was a lo wrestling, and q tioning on my when I received call. Now I am vinced that thi the job I am posed to fill. Lord brought forth into a l place, for some pose. By delayed action I can say: 'Here am Lord, send me.'"

James E. Gunther is no easy mar interview because he thinks carefully talks cautiously in answering your q tions. He is 27 and was born in P Philadelphia. His father is a cook. E parents are Baptists. Jim cannot tal them about the things he has to wr with or about the complex theolog problems he faces. They would not derstand. But he does not look d upon their simple faith. "The mo know," he says, "the more I'm humbl

HE BECAME a Lutheran through a ciation with other Lutherans. He san the high school choir where he met son of the pastor of Annunciation theran Church which was all-Negro.

The son introduced him to the theran Sunday school. He went on church membership. Annuncia Church has now merged with G Church, an all-white congregation.

. . . NEEDS WILL BE OF AN INTEGRATED NATURE, DIFFERENT . . .

He studied at the Philadelphia College Bible and at Houghton College and nt from there to Philadelphia Semi- y. He has accumulated a lot of ex- ience in social work, worked for the heran Social Mission Society of Phila- hia in various capacities at Haver- i Center which serves Negro children at the Frankford Settlement House ch includes care for children, teen- rs, and old people. He's been a case ker for the Lutheran Children's Bu- u of the Pennsylvania Ministerium of the Lutheran Social Service So- y of Metropolitan New York.

ALL THIS experience in the field of wel- has given him a wider perspective of the work ahead but he does not expect to be an ordained social worker in his new job. His ambition is to be a pastor.

He is not a dreamer but he says, "I have a dream." And the dream is to be a good preacher and to be able to address the gospel to the specific needs of people he will be preaching to.

HE ADMITS that he doesn't know yet what these needs are. He understands that in an integrated congregation he cannot concentrate on the needs of the Negro part or of the white part. If integration is more than a social experiment in coexistence the needs themselves will be of an integrated nature. They'll be different.

He intends to "walk softly" while letting his convictions take hold of the hearts and minds of his listeners. He has a quiet confidence that he'll succeed. But it will take time and during that time Jim Gunther will frequently feel lonely. He will not be working within the sheltered confines of one congregation or one group but he'll be a shock trooper, ready to serve where he is needed. "I'm used to being a minority," he says quietly. "It won't be bad."

AND YET there are many unanswered questions in his heart. He knows that his theological conception of the church as the mystical body of Christ is only one part of the picture. On the other side there is the organizational aspect with all its human elements of tradition, social stratification, pride and ambition.

All of these elements will play their parts in his future work. He believes that the city church will have to define its task. What these tasks will be, nobody knows yet. They'll be different from those of the neighborhood church of the past or of the center-city metropolitan churches that minister to a transient population of office workers, the nine - to - five, Monday - through - Friday crowd. He thinks that as the city develops a new face, the church will learn and adapt to the evolving conditions. Its organizational face will change too.

There is an undercurrent of confidence in Jim Gunther that the task is far from hopeless. He is aware of the fact that Negroes, just as white, are drawn together by their own churches in which they find an identity, a social focus. They are not pounding on the doors of "white" churches to be let in. He didn't pound either and his first contact was with Lutheran Negroes, not white Lutherans.

But he's sure that Negroes who traditionally belong to Methodist or B tist churches can be attracted to the theran church. They're extroverts, re to respond to the appeal of the Luthe liturgy. And Lutheran doctrine, from the legalistic interpretation of s other Protestant churches, appeals to p ple long cast in the role of outsiders.

Before this appeal can freely deve the newness of the venture across ra lines must wear off. The bold experim must become a matter-of-course ev tion. People must stop feeling self-c scious about the breaking of a social tern. Both white and Negroes will h to learn and that will take time.

JIM GUNTHER'S mind goes back to of his early preaching assignments. church was near Scranton, in Penn vania farm country. The synod had them that he was a Negro and he m tioned it in his letter confirming the c

"A councilman was at the statio drive me to my quarters. He was term anxious to make me feel at ease, as was venturing into some foreign terri and had to be assured that I wasn't w out friends.

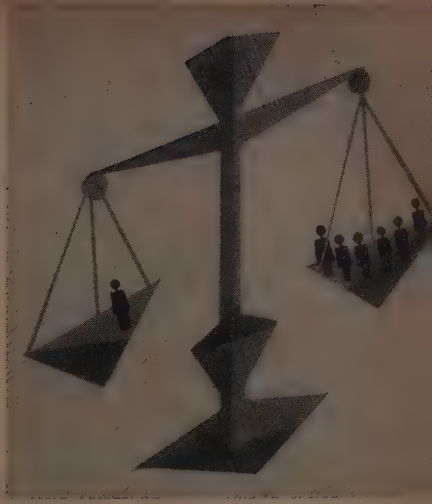
"He was still anxious to reassure the next morning when he drove me church. Then I stood in the chancel looked around to seek him out. when I saw him, I looked into his ey

"I just looked and said nothing fo moment and then, I think, he underst that we didn't really have to reassure e other about anything except that thing which matters most: that we're b of the same faith, both saying the s creed and both living under the sa law."

And because this is a law of love, Gunther thinks that ultimately there i too much to worry about but an en mous amount for which to be thank

he balance

is against us



HENRY SMITH LEIPER

PUT YOUR imagination to work and me along with me. I want you to take ook at a community with a population 1,000. That's not a big community d I'm sure you know hundreds of towns similar size.

But the town I want to show you is one u don't know. It's a very special one. know, because I just created it. It's de up of representatives of every na- n, race and creed of the world in their ct statistical proportions. Total popu- on of the world is two-and-a-half bil- n. If they were proportionately repre- ted in my town of 1,000, here is what u would find:

Sixty persons would represent the pres- United States population; the rest of world would be represented by 940 sons. The 60 Americans would be re- ving half of the total income of the ire community. The 940 other persons uld share the remaining half.

Leiper is executive secretary of the mis- s council of the Congregational Christian rches and secretary of the Friends of the ld Council of Churches. He's also director he Department of Religion at Chatauqua

Of the Americans in the town, 36 would be members of Christian churches; 24 would have no church affiliation. In the town as a whole about 330 people would be classified as Christians, but 670 would be non-Christians. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing Communists and 370 others would be under Communist domination.

CLASSIFIED as to skin color, 303 people would be white and 697 would be referred to as "colored." The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would possess 15½ times as much goods per person as all the rest of the people. On an average day they would produce 16 per cent of the town's total food supply, but would consume all but one and one-half per cent of that and keep most of it for their own future use in expensive storage equipment.

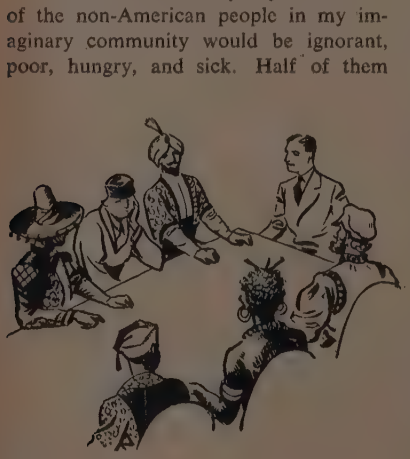
Since most of the 940 non-Americans in the community would always be hun-

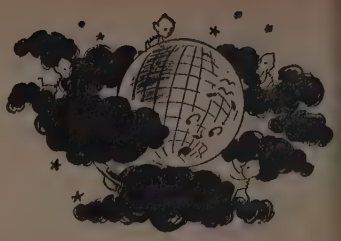
gry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves would be a source of concern to you, particularly in view of the fact that Americans eat 72 per cent more than the maximum food requirements.

Because of the cost of storing their surplus food, they could save money by giving away the excess; but many would regard that as a dangerous give-away program of soft-headed do-gooders.

OF THE COMMUNITY'S total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 Americans the lowest income groups would be better off than the average in much of the rest of the town.

With the exception of perhaps 200 persons representing Western Europe and a few favored classes in other areas, like South America, South Africa and Australia, and some wealthy Japanese, most of the non-American people in my imaginary community would be ignorant, poor, hungry, and sick. Half of them





would not be able to read or to wri

Half of the people in this communi would never have heard of Jesus Chri of what he taught, and for what he liv and died. On the other hand, more tha half would be hearing about Karl Mar Nicolai Lenin, Joseph Stalin, Niki Khrushchev and other Communist lea ers.

In view of these facts it should be not that the average Christian American fam ily would be spending $850 each year f military defense and less than $3.50 year to share their Christian faith wi the rest of the people in the communit

Out of his average income of $2,5 per year, the gift of each American pe son for all purposes other than priva and personal gifts would average less tha $55.

Well, you take a look at all these fi ures and judge for yourself. My guess that if my statistical community we real, the 60 Americans, and especial the 36 American church members wou get together and start agitating for a cras program to do something about th menacing balance sheet.

But the community isn't real and s you may prefer to relax in the comfor able knowledge that America is a big co tinent and far removed from place where prosperity is nothing but a word i the dictionary. You may relax. Unles of course, you started to think.

FIVE MAKE A FAMILY

Picnic Time

OUR CHURCH hasn't had a congregation nic for years. This May the church ncil and the women's groups planted picnic idea. Soon the congregation s buzzing with plans.

"I like the idea of a sermon out-of-ors," I heard Charlie Mawson say to n as they talked in the backyard. lus food and fun."

I like the idea, too. Religion seems to ensify the beauty of nature. And the uty of the outdoors makes one more sitive to the meaning and grace of igion.

THE SERVICE in the park was most ef-tive. Portable altar from the Sunday hool. Violin and flute for music. White plices of the choir and the pastor shim-ring against the June green of the trees. e trees themselves arched cathedral-e above us. And the pastor's words re-nding us that this beauty is ours be-se of God's grace.

After the service, the hungry mob rmed the line of tables, set up for cafe-ia service. I had provided a cake, ich Karen frosted. "Real gooey," she d, "because my gang likes coconut d marshmallow icing."

Doris and Bill Detrand, Claire and arlie Mawson, we Meltons were eating ether. At least the adults were. Karen s with her Luther League group. Pete s gorging with his Scout troop. Susie obled on the run.

"SUSIE!" I caught our youngest on the "They're ready to serve the ice cream. ter get in line."

"Guess who's serving?" Claire Mawson said. "Mrs. Wagner. Remember the day you told me about the Wagners joining the church, Connie? You mentioned that they were managers."

"They turned out to be assets, didn't they?" I asked. "Mrs. Wagner is a driver, but she's good for us."

Doris Detrand said, "Bill said Mr. Wagner offered to head the committee to plan the games and the program. No one ever wants that job."

DORIS AND CLAIRE and I stayed in the shade, putting paper plates and napkins into the trash can, policing our picnic area. "I'm flopping," Doris said and unfolded a blanket. "Call me when Bill brings me a cone."

Bill returned in a few minutes, carefully carrying three dripping cones. "Here you are, ladies! On your feet! Charlie and Dan are entering the three-legged race. They want their consorts present to cheer for them."

We strolled slowly to the roped-off games area, where a peanut-on-a-spoon race was just finishing.

An excited yelp greeted us. "Mom! Hey, Mother! Look what I won!" Pete darted through the crowd—a thick new clothesline in his hand. "I entered the rope-twirling contest and I got first.

"Boy . . . that Mr. Wagner's got some ideas! At this picnic everyone wins a prize. I won first, but all the other ten kids won prizes, too."

DAN AND CHARLIE didn't win the three-legged race. They joined us, laughing at

the consolation prize, which all the losing teams received—three bars of candy in one wrapper.

"How will we divide three candy bars between two men?" Charlie asked.

"That's easy," Dan said. "You take one, I take one, give the third to Bill."

"And then each of you can divide his candy with his wife," I said, taking Dan's candy and biting off a piece.

Pastor Ittel joined us as we sought a good vantage point to watch the drink-a-bottle-of-soda race. "Here's one you ladies should enter," he said, accepting a bottle from Mr. Wagner.

"I dare you to drink with me," Pastor Ittel challenged Claire and Doris and me.

"We'll take the dare." We all spoke at once.

At the signal, each of the entrants uncapped his bottle with a bottle-opener. Claire laughed so much that most of her soda ran over her chin. Doris shook her bottle before she uncapped it and was sprayed by fizz. I never could master the technique of drinking directly from a bottle.

So Pastor Ittel won easily. "Ah, that was good," he smacked his lips. "What's my prize?"

A howl went up from the audience as Mr. Wagner solemnly handed the pastor another bottle of soda and a bottle-opener. Mr. Wagner held up his hand to check the laughter. "Little surprise for all," he said. "Ice cream's gone—but the soda line forms under that oak tree."

The kids dragged Pastor Ittel with them, as they swarmed toward the tubs of ice and bottles. "He gets along so well with children and teenagers," Dan observed.

By five o'clock everyone was gathering small fry, tucking last things into baskets, slamming car doors. We'd been there since 9:30, a pleasantly exhausting d
Bill and Dan were on the clean-up co
mittee, so Charlie Mawson drove us f
Meltons home.

"Where were you all day?" I ask
Karen as we unpacked at home. "I s
you in the cafeteria line. Then I l
you."

Karen looked dreamily into the kitch
mirror. "Some of us took a long walk."

"Your Luther League group?"

"Umm . . . Evelyn, Bobby, Hun
Donna . . . and . . . Timothy." I kn
the first four, but Timothy was a n
name.

"Timothy?" I repeated.

"A new boy at church," Karen said
a tell-tale dither. "He's staying with
Wagners *all* summer . . . right on t
street. He's coming over tonight."

When Dan came home, Timothy
with Karen. He had endeared himself
Pete as an authority on baseball, and t
Sue she had an enchanting smile, a
complimented me on the coconut cake

"Boy . . . he loses no time," Dan sa
as he watched Timothy set up two la
chairs on the terrace. "Notice how cl
he's put them . . . so he can hold
hand."

"You were a fast worker yourself,
reminded my husband.

"Pete! Susie! Inside. Any ho
work?" The younger children reluctan
separated themselves from Karen
Timothy.

"Dan . . ." I said later that even
when everyone had settled down, "i
church picnic worthwhile? Or do we l
the whole purpose by adding the fun
food element to a service? Is it too
tracting?"

"Not at all. I don't think the loa
and the fishes distracted the audience t
day Jesus spoke."

WORSHIP NOTEBOOK

WINE OR GRAPE JUICE?

THINGS IN THEMSELVES are neither od nor bad. Only when man acts to something does it become an instrunt of moral or immoral character. ink of any thing you will—the hygen bomb, marijuana, a rattlesnake, penicillin, beefsteak, a clarinet—and themselves they are neutral. Man has relate himself to a thing before it can said to be right or wrong.

Take alcoholic beverages for example. me people are so concerned over the ravagant traffic in liquor that they feel re is only one solution: better remove source of the temptation than to leave n to determine their own capacities. their ardor to remove the blight of oholism, they are embarrassed that ir church continues to use wine in the rament of the altar.

MANY OF THESE PEOPLE have seen the ct of excessive use of alcohol among members of their families, their nds, and their fellow workers. That church persists in using wine for holy nmunion is hard for them to underd. Some of them are even of the nion that it is only in recent years that church has given up grape juice for e.

But one has only to look at this sec- of the 1920 (in prohibition days) nutes (p. 66) of the ULCA: "In order simplify and facilitate the process of curing wines for sacramental uses, the ecutive Board recommended that aptations be made by pastors to the Presit of their respective Synods, and ough the President of the United Lutran Church, arranged with the Government officials for the approval of such applications by the Presidents."

Obviously it is improper to ask why the church has changed to wine. It hasn't. Grape juice is a comparatively recent invention. For almost 1900 years the Christian church has used wine in holy communion. This was for two reasons: our Lord's institution of the sacrament, and the very practical necessity which before the days of modern science knew no way to retain the juice of the grape without permitting the process of fermentation to take place.

SCHOLARS ARE generally agreed that when our Lord spoke of wine he meant the fruit of the wine (see Matthew 26: 29). The New Testament use of the word *"oinos"* which means fermented juice of the grapes. The same word is used in the parable of the wineskins (Matthew 9:17 and Luke 5:37).

The word "bottles" in the King James Version is better translated "wineskins" (as in the RSV), bags or bottles made from skins. What Christ is saying here is that if one were to fill old skins with new wine, that is, wine which has not yet begun to ferment, the old skins would burst when fermentation begins.

Then there is the incident of the marriage at Cana. It would seem from the comment of the "ruler of the feast" that the custom was to offer the best wine at the beginning of the meal so that after all had drunk they would not later be able to distinguish a poorer quality of wine. Certainly this helps to substantiate the argument that the word *"oinos"* in the New Testament refers only to wine.

There is one other fact to consider. The Passover was celebrated in the spring of the year. This would be several months after the grape harvest in the fall. Certainly it would have been impossible to retain the natural juice of the grape for five, six, or seven months. Obviously the Jews celebrated the Passover with wine.

If our Lord used wine in the sacrament we ought not, without some most weighty reason, change his institution. St. Paul in treating of the Lord's Supper (I Cor. 11) says with surety, "For I have received of the Lord that which also I delivered unto you." If we are at liberty to modify the institution of our Lord and substitute grape juice for wine in the Lord's Supper, then some of the extremists who use champagne or rose petals for baptism are right.

But some will ask, does the use of grape juice in the sacrament instead of wine mean that the sacrament is invalid, that it is no longer a sacrament? In a study booklet prepared by the Lutheran World Federation, "Basic Principles for the Ordering of the Main Worship Service in the Evangelical Lutheran Church," we read:

"There is no unanimous answer among Lutheran churches to the question whether unfermented grape juice may be used instead of fermented wine . . . It would be agreeable to reach agreement on these matters."

That there is difference of opinion even in our church is apparent from the situation in two of the largest synods in the ULCA. A recent survey in the Ministerium of Pennsylvania indicates that 317 congregations use wine, 33 use grape juice. In a similar survey in the Central Pennsylvania Synod 88 use wine and 183 use grape juice.

Questions still come to the fore. With the ravages of alcoholism everywhe evident about us, should the church s port this traffic? Isn't it opening the do to fostering alcoholism? To this questi most scientists and physicians would s no. The tiny amount of wine receiv from the cup is hardly sufficient to ha any effect, let alone cause one to devel a taste for alcohol. As for cases of form alcoholics who desire to receive the sa rament but are fearful lest the sacr mental wine will cause them to backsli wise pastors make special provisions.

Certainly the church must speak c forcefully against the evils of alcoholis But the church must also remain tr to the institution of the sacrament by o Lord.

The Lord's Supper is the mea whereby our Lord gives to the membe of his body the precious gift of his pr ence. This more than any other co sideration, is to be kept uppermost, a sincere Christians will desire to celebra the sacrament as our Lord instituted

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Marital floundering

QUESTION: Several years ago I becam involved in an affair with a man. Bo of us were married, but unhappily. W realized that we could not achieve t happiness we desired without hurti others and ruining his career. He did t only possible thing—he moved.

It was most difficult to see him g

at I preferred separation rather than to sk his disgrace. I am sure no one knew our feelings then, but later I told my sband in order to be fair to him.

I have not been able to figure out how is happened. I came from a fine Chris- an family and always strove for Chris- an living. I have been able to ignore tention from other men, so I am sure at I was not simply flattered by this an's attention. I have never loved any- ne else so deeply—I came to know what is to love someone else more than self.

For three years I have tried to be a od wife and mother, and to forget the st, but I can't forget it. My husband's casional physical abuse makes him un- vable. This has always been a sore int—the source of all our conflicts.

I have prayed many times, but I feel have no right to ask God's pardon. I n sorry for having sinned against God, t am really not sorry for having loved, en wrongly. How then can I ever be peace with God and honest with my- lf? I am ready to do whatever is re- uired of me. Have I been wrong in orking in the Sunday school as officer d teacher? I don't want to discuss this th my pastor.

Except during this affair, I have always lt very close to God. What must I do to ake things right?

REPLY: To wander from marital fidelity is risky. If persisted in it is certain to lead into sorrow and suffer- ing for self and others. Is it worth such a price? It is far better to keep one's Christian ideals of marriage and family ever before one, give solemn thought to one's actual situation, and resolve, with God's help, to abandon any dereliction, and renew one's devotion to God and to spouse.

You are not fair to anyone in con- tinuing to cherish the other man in a romantic way. Your marriage may not have been happy, but duplicity or dis- loyalty was not for that reason jus- tifiable. You seem to have ignored any offence toward your husband on your part. Dr. Emily Mudd, famous marriage counselor, declares that in all her years of experience she has never found a marital problem in which all the fault was on one side.

Take steps now to make sure your relationships will be right in God's sight henceforth. Take the whole mat- ter to God, confess all your wrong- doing, request his forgiveness, and ask him to enable you to cut loose from the improper object of your affections, beg of him to help you effect full harmony and mutual love with your husband, and ask him to enable you and your husband to bring about a fully Chris- tian home for the whole family.

You ought to talk over this whole matter with your pastor and enlist his assistance. He may be able to smooth the way for you to discuss it all with your husband and arrive at an under- standing. If you are actually unable to go to your pastor, find some other upstanding man or woman in the con- gregation, or community, who can render help. Both of you need some- one to help you achieve a generous, wholesome Christian outlook, and to put it into effect with reference to one another.

You can probably work out a suc- cessful, happy marriage and a whole- some family life, with divine help. But remember that "a double-minded man (or woman) is unstable in all his ways." Get right in the sight of God, channel your affections rightly, and you will be on the way to something lovely and good.

THE LETTER TO THE HEBREWS

Read Hebrews 9:6, 7

HAVING SKETCHED the lay-out of the tabernacle, the writer of *Hebrews* proceeds to remind his readers of the worship ritual that took place within it. His purpose, of course, is to show how that ritual failed to be effective.

The reader must understand that the acts of worship and sacrifice which the priests and the high priest of Israel performed were regulated by the ordinances which accompanied the first covenant. Every act was of supreme significance. We who are not accustomed to that ancient mode of sacrifice and offering should not depreciate it as primitive and ridiculous. It must be remembered that the purpose behind the ritual was as lofty as any act of worship in which we engage.

Everything was calculated to restore the sinful people to a right relationship with God. It was, after all, in her reverence and worship that Israel's faith in God was laid bare.

EVERY DAY the priests performed their duties of worship in the holy place (the larger area of the tabernacle). Here daily the lamps of the seven-branched candlestick were tended, their supply of pure olive oil renewed. Here daily also incense was burned upon the altar of incense, once in the morning and once in the evening.

Every seven days (on the Sabbath—our Saturday) twelve new loaves of bread were placed upon the table of the bread and the week-old loaves were tak away to be consumed by the priests. T is what was involved in the "performi their ritual duties" (RSV) or the "a complishing the service of God" (KJV which the author mentions in verse 6.

Of more importance than these da acts of worship, in our writer's consider tion, was the elaborate ritual which c curred on the Day of Atonement. that day the high priest himself led t worship and performed the sacrifices. a particular sense this was his day to a and it was one of the few times, outsi of special feast days, that the high pri participated in the worship as a pri

OUR AUTHOR'S ACCOUNT of what t high priest did on the Day of Atoneme is exceedingly brief, perhaps because t first readers of *Hebrews* needed no mo than a reminder of those important a which were relevant to the point he being made. A more detailed summa of the ritual may be found in Levitic 16. It may help us to appreciate the wo ship value of the high priest's perfor ances if at this point we elaborate up them a bit.

The reader of *Hebrews* must keep mind that the sacrifices made on this p ticular day (which came ten days aft the beginning of the Jewish New Year around the beginning of our month September) were special in every wa Only the high priest could officiate.

The sacrifices were special, not on

ecause they were more elaborate than ose performed daily by the other riests, but also because they made atone- ent and cleansed all Israel (high priest, riests and people alike) from the pollu- on of all the sins which in the past year ad been unwittingly committed.

These sins, done in ignorance, were st as serious in destroying the relation- ip of Israel with God as those sins done complete awareness of what was hap- ening. On this one day in each year the sins of ignorance" were atoned for, their ollution removed, and restoration be- ween Israel and God was affected.

THE RITES of the Day of Atonement egan in early morning. The high priest ashed himself, dressed in special robes r the day, and proceeded to perform e priestly duties that were ordinarily one daily by other priests. He tended e lamps of the candlestick and burned ncense in the holy place. Then he be- an those special acts prescribed for the ay of Atonement.

In the court outside the tabernacle roper the high priest first slew a bullock, even lambs and a ram, sacrificing them pon the brazen altar. Then he changed to a simple garb of pure white linen, ashed himself, and took a second bul- ck which he had purchased by his own eans, placed his hands upon it and con- ssed over it in the presence of the peo- le his own sins and those of the priestly mily. Then by casting lots he set aside wo goats, one for sacrifice and the other o take the role of the scapegoat.

The high priest's bullock was then slain y him, its blood being caught in a basin r later use. The ritual was now reach- g a high point. After slaying his own ullock the high priest went into the tab- rnacle proper, passing through the holy lace and going into the holy of holies to burn incense before God. It was a tense moment, for when he entered the holy of holies, he had walked into the presence of God whence a man might not come out alive!

HAVING BURNED the incense the high priest came out, took the basin of blood caught from his bullock, and returned again to the holy of holies. Part of the blood he sprinkled about in that most sacred place. Coming out again he now slew the goat marked for sacrifice and went once more into the holy of holies to sprinkle there a portion of its blood.

When he returned to the court, he took the blood remaining from his bullock and the blood remaining from the sacrificial goat, mixed them together, and going into the holy place, he sprinkled some of the mixture upon the altar of incense. The unused portion of blood he brought back into the court and laid it down at the brazen altar where sacrifices were burned.

The second goat (the scapegoat) was then brought to the high priest. He laid his hands upon it, confessed over it the sins of all Israel, and then directed that it be led out into the desert to be slain. Other sacrifices were made during the remainder of the day, but these were the most meaningful.

WE WHO have not been reared in times when animal sacrifices are thought to have bearing upon man's relationship with God may tend to scoff at the elaborate ceremonies of the Day of Atonement. But the self-possessed critic should remember that the rites had great meaning to thousands of earnest people from the time when the Israelites wandered about in the wilderness until A.D. 70 when the temple was destroyed for the last time. This was a high point of Jewish worship and the reader of *Hebrews* should see it as such.

—ROBERT A. BARTELS

BOOKS

GUIDEBOOK FOR PREACHERS

Preaching for the Church. By Richard R. Caemmerer. Concordia. 353 pages. $4.50.

The great accent in this book is on preaching "to the church and by the church and from the church." Although grounded in theology—one plunges immediately into "The Preacher and God"—this book is a full course in homiletics. The author discusses technique as well as the tie-in of preaching with parish work and the pastor's development.

The unity of this book centers in the preacher as the organ of the church's voice—and it is, of course, an evangelical voice, a biblical voice. The pastor-preacher's work is to diagnose the hearer's problem in terms of the law and to bring him to concrete goals of faith and life by preaching the gospel.

One notes the emphasis on persuasion. Professor Caemmerer does not think the preacher's job finished when he describes what the hearer ought to be, and in the Gospel he finds the thrust that actually moves the hearer in the desired direction. This affects technique, so he discusses the specifics of preaching that not only sets up God's goals but supplies God's power for reaching them.

Coming as it does out of nearly two decades of seminary teaching (at Concordia, St. Louis), the book is tested, accurate, and thorough. One appreciates the simplicity of feeling as well as style, the absence of literary and pulpit tone. The pastor will like the brief chapters and intelligent practicality of the book. ERNEST WERNER

Lancaster, Pa.

IDEAS FOR CHURCH SCHOOL

Encyclopedia for Church Group Leaders. Edited by Lee J. Gable. Association Press. 633 pages. $7.95.

Although religious education is a broad field, there have been frequent attempts to encompass the whole subject between the covers of one book. This "encyclopedia" exhibits both the advantages and weaknesses such a venture.

The advantage for a small parish library is obvious: here for any department are tips on the uses of audio-visual aids, techniques for story telling, guides for the selection of music suitable for each age level plus practical organizational charts and evaluation forms. The weakness consists in offering in capsule form such broad concepts as group dynamics, which can become dynamite in untrained hands.

The editor, a professor at Lancaster Seminary, has chosen his brief excerpts from a wide range of books and journal articles in the fields of education, ranging from one to seventeen pages. Certain sections would be good reference reading for a Sunday school teacher or departmental superintendent who feels she is running out of ideas ("How plan to teach?" or "Worship and the Kindergarten Child").

For youth group advisors "the cube group plan" is described in detail. In every case the original reference is well documented for those who wish to explore a given topic more fully.

A practical use for this symposium would be to serve as a discussion guide at parish education committee meetings.

Minneapolis DAVID BELGUM

IN CASE YOU PLAN TO BUILD

A Guide to Church Building and Fund Raising. By Martin Anderson. Augsburg. $5.

Any book that provides significant guidance for church building committees is thrice welcome today. The conservative estimate is that no fewer than 5,000 churches per year for the next ten years will be built in the U.S. With millions of dollars being spent help for persons responsible for planning this construction is especially timely.

The extent of congregational participation in planning a building program can be a matter of debate. Some parish committees

ay be given too much voice. The ULCA epartment of Church Architecture bases service to congregations on the premise at architecture is the business of the archi- ct. It is the congregation's responsibility furnish him with the information neces- ry to enable him to meet the peoples' eds. It is also necessary that the congre- tional responsibility be extended to a vivid d vocal expression of their understanding the faith and mission their Christian wit- ss is to bear so that the architect can anslate those key factors into a striking d impressive building.

Pastor Anderson has endeavored to set wn almost every consideration that con- onts a congregation and its committees. his has necessitated brevity in some sections here a more calculated enlargement of the bject at hand would have been more help- l. Some matters could have been short- ed, or omitted—as they are more definitely e business of the architect rather than of e committee.

The chapter on religious education re- irements contains a great deal of vital idance, but it occasionally bogs down in rts where the author's preference for a ven technique tends to contradict the arts of preferred space requirements that e established to meet a different procedure.

The section of the book concerned with nd raising techniques and practices is ore capably handled and of more ultimate lue than the architectural section. Here ngregational committees are clearly and thoritatively guided, and if they follow e principles and practices presented a suc- ssful financial campaign is assured.

Almost half of the book is used for pic- res of church buildings. This will un- ubtedly appeal to many persons.

This section is titled "Model Churches." this point the reviewer would like to wave sorts of warning flags. Herein lies the fall for the building committees.

We are not to choose a building because happen to like its style—style follows ce the floor plan that meets the congre- tion's requirements has been achieved. Accompanying the pictures of the churches are the floor plans to the buildings. But this does not help. What may be a satisfactory solution for the needs of one congregation may not satisfy the needs of another. In addition, a particular building may be good for one climate, one building lot, and yet totally out of place under different situations.

On the positive side we must add that the examples are varied and have some interest in their display of the older styles as well as some of the newer. A glossary of ecclesiastical terms, and one of architectural words, is appended. These will be continually helpful.

Properly used, *A Guide to Church Building and Fund Raising* can add significant dimensions to congregational committees' ability and scope of interest.

New York JOHN W. WHETSTONE

PICTURE BOOK

The Children of Bible Times. By Sam Patrick and Omar Garrison. Prentice-Hall. 127 pages. $3.95.

This handsomely printed gift volume contains sixty-seven black-and-white portraits of Bible children skilfully drawn by Sam Patrick, staff artist of the Los Angeles *Mirror-News*. Each is accompanied by a single page of simple anecdotal text written by Omar Garrison, religion and science editor of the same newspaper.

Based on living models ranging in age from infancy to young adulthood, and strikingly sensitive in facial expression, the pictures will appeal to all ages. Except for a couple of crew-type haircuts, a few boys with markedly feminine features, a shaven and shorn Nazirite (Samson), and a beauty contest winner (Abishag) more Nordic than Mediterranean, the artist has admirably selected his contemporary models and transformed them into interesting and inspiring portraits of historical authenticity.

The "children," arranged in alphabetical order from Abel to Zipporah, with the Boy Jesus heading the list, are drawn more from the Old Testament than from the New.

E. A. C.

overseas

About Brilioth

SWEDEN: Malmo. May 15.—THE recent death of former Archbishop Yngve Brilioth, world-famous church leader, does not bring any specific change in the life of the Church of Sweden. We have been forced to get along without his leadership for some years, due to his poor health.

Much was expected from him when he became archbishop in 1950. But, as he said sometimes himself, he came to the office too late. He was forced to see his strength vanish gradually, being hindered by sickness from giving to his task what he wanted and was expected to give.

The Church of Sweden was glad to see Archbishop Brilioth among world church leaders, just as Archbishop Söderblom, his father-in-law, had been. The high peak of this career was the leadership of the Faith and Order conference at Lund in 1952.

BRILIOTH was a man of immense knowledge and of profound ecumenical experience. He was expected to give clear directions when, in the last few years, the storm came in the Church of Sweden over the question of admitting women to the ministry. But his strength failed. In the first of the two assemblies battling with this question, in 1957, he was able to be present only at the beginning and the end. At the second assembly, in 1958, he was absent. Immediately after that assembly he retired, leaving a seriously split church.

Born in 1891 Brilioth came to the university at an unusually early age, graduated in history and became known as a brilliant scholar. He turned to theology and became interested especially in the history and life of the Anglican Church. From the University of Uppsala he went in 1925 as professor to Abo, Finland, returning to Sweden in 1928 as professor of practical theology at Lund universit

Among the students Brilioth w both respected and feared. But at th same time he was exceedingly interest in the personal problems of everybod coming his way. He suffered from n always being able to express his re tenderness. Serious about the shortcom ings of others, he was still more seriou about his own. Modesty and humilit characterized him more than the first ap pearance might indicate.

In 1937 Brilioth moved to Växjö a bishop, and in thirteen years as the bisho of this diocese he inspired much new ef fort in adapting the work of the churc to a new society. When Archbisho Eidem retired in 1950 everybody took as a matter of course that Brilioth shoul be his successor.

In the preaching of Brilioth the divin law took the first place. The gospel wa there also, but came somehow in th shadow of law.

But the preaching of law is seldom loved, and so by the general publi Brilioth was more revered and admired than loved. Those coming closer to him and I am glad to have had many oppor tunities for that, as Brilioth collaborated much with my father (Bishop Edvard Rodhe), loved him, however, for the radiance of the gospel, shining behind and through the somber surface.

A LARGE conference of clergy from al Scandinavian countries will be held at Aarhus, Denmark, Aug. 1-5. Bishop Ysander, Sweden, and Professor Prenter, Denmark, will be among the speakers. Subjects to be dealt with are: The fundamental functions of the church in the light of New Testament and Lutheran tradition; Relations of church and culture.

—STEN RODHE

YNOD CONVENTIONS

IEW JERSEY

T. JOHN'S, OCEAN CITY, MAY 25-28

ynod office building approved

By RALPH I. SHOCKEY

DELEGATES to the ninth annual meeting ave approval to a plan to buy or build a nodical office building at a cost not to ex- ed $125,000. Discussion revolved around e location and size, but there wasn't much pposition to the basic proposal of the Ex- cutive Board. Offices are now located in owded rented quarters in Trenton.

City problems also concerned the dele- ates. With 94.6 per cent of the synod's ngregations located in urban areas, speedy pproval was given a Board of Home Mis- ons recommendation that a Consulting ommittee on Urban Work be set up.

Some pastors leave their parish records "deplorable condition," President Edwin . Knudten reported. A recommendation that astors be required to get their parochial cords into good order before being granted letter of transfer or a pension stirred dis- ussion and was finally sent back for further udy.

Dr. George R. F. Tamke, synod statis- cian, reported that baptized membership creased an average of 19.6 persons per ngregation during 1958. The average con- egation gained 9.5 confirmed members and 9 communicants. Building values increased 1 per cent and per capita giving reached n all-time high of $112.

ALMOST every congregation has done some uilding or renovating during the past six ars, Dr. Tamke noted. Built were 21 urches, 49 additions, 35 educational units, 0 fellowship halls and 22 new parsonages. he synod has 147 congregations.

Statistical work of Dr. Tamke was praised y the ULC representative, Dr. F. Eppling einartz, for its "thoroughness, promptness, bjectivity, and skill in interpretation."

STATISTICIANS REINARTZ AND TAMKE
From New Jersey, promptness and skill

Ordained were Elwood K. Healy, Harry O. Lysgaard, Richard H. Mintel, Joseph Molnar III and Herbert Piehler. Eight pastors were received by transfer.

FOUR NEW missions were received into the synod—Reformation, Absecon; Gloria Dei, Chatham; St. Michael's, Delaware Township; and Messiah, Oakland. Sixteen fields are under development, Home Mission Supervisor Howard Lenhardt reported.

Stewardship visitation to all congregations by a team of fifty to "assist in improvement and vitality of individual congregations" was announced by the Stewardship Committee. Synod paid 92.7 per cent of its ULCA double-apportionment in 1958. An evangelism mission week is also planned throughout the synod Oct. 18-21. Dr. Walter E. Bock, ULC evangelism field director, will be in charge.

Two special programs aroused interest. A skit, "The Day the World Came to an End," written by the Rev. Carl T. Uehling, who was also convention chaplain, marked

the social missions presentation. Foreign missions had a panel discussion, with Dr. Earl S. Erb and the Misses Elaine Wagner and Anna Wang answering questions put by three synod members. Dr. Albert P. Stauderman acted as moderator.

A BUDGET of $627,332 was adopted for 1960. More than two-thirds of this is for ULCA apportionment. Synod also furthe plans for its role as host for the ULC c vention at Atlantic City in October, 1960.

ALVIN SCHAEDIGER, former New Jersey L ther League president and principal of Uni Hill High School, was named "Man-of-t Year" by the ULC Men at the annual l men's meeting.

NEW YORK & NEW ENGLAND

ALL SAINTS' CHURCH, BOSTON, MAY 25-28

Synod may be split three ways

By HERBERT D. HRDLICKA

NEW YORKERS were in a predicament regarding plans of the Joint Commission on Lutheran Unity to divide their synod among three synods in the proposed merged church.

Congregations in Connecticut and Massachusetts are scheduled to go into a new New England Synod. This plan has strong majority approval.

A division is also planned between c gregations in the New York City met politan area and upstate New York. D ferences of opinion have developed over t proposal, with a majority opposed to it.

An hour of debate on May 26 failed resolve the differences. ULC Preside Franklin Clark Fry spoke in favor of di sion, asserting that New York State is t large to be the territory of a single syno The synod voted to table a motion expres ing disapproval of the division.

ARGUMENT AROSE over a resolution to fo bid "non-Christian services in Luther churches." In one case a Jewish congreg

CONVENTION LEADERS AND HOST PASTOR FOR NEW YORK AND NEW ENGLAND
Dr. Alfred E. Beck, synod president, with the Rev. Vernon E. Carter of All Saints' Church Boston; Dr. Edmund A. Steimle, convention chaplain, and Dr. Paul C. White, synod secretar

n whose synagogue had burned was per-
ted to use a Lutheran church during the
uilding period. There had been several
es of fraternal orders conducting their
ials in churches. The action of the con-
tion was to instruct pastors and congre-
ions that the sanctuary, chancel or nave
the church should be used only for serv-
s that are "valid expressions of the evan-
ical faith of the Christian church." The
od tabled an amendment which said that
er parts of the building could be used by
n-Christian groups in case of emergency.

The synod's executive committee had
ommended a 1960 budget of $1.8 million
luding $75,000 for Wagner College,
),000 for Hartwick College, and $50,000
the Philadelphia Seminary. In 1959
se schools had been allotted $50,000
ece. The convention turned down the
50 proposal by a 115 to 110 vote, and put
h school in the budget for $60,000, with
special 1960 supplemental $15,000 for
gner. Total budget was fixed at $1,934,-
), of which the ULC is to receive
083,050. This comes to an assessment
$19 per communing member.

New item in the budget is $25,000 for
od-related social welfare agencies. The
d will assist 13 agencies in developing
v programs.

CONVENTION services were in All Saints'
urch, Boston, a Negro congregation re-
ved into the synod in 1956. Business ses-
ns were in a Boston hotel. Eighteen men
e ordained for the ministry. Three new
ngregations were received into member-
p: St. Timothy's, North Greenbush
roy), N. Y.; Redeemer, Orangeburg
yack), N. Y.; and Christ Church, Little-
, N. H. (the synod's only congregation
that state).

Ernst S. Erickson was elected to an eighth
m as synod treasurer. The Rev. Albert P.
ilke, field missionary for the synod, was
cted superintendent of missions to fill the
m of Dr. Eugene C. Kreider who died in
rch. A home mission fund in memory of
. Kreider was established.

NORTHWEST

SALEM CHURCH, MINNEAPOLIS, MAY 19-21

Lundquist is new president

By PAUL LUTHER WETZLER

NEW PRESIDENT of the Synod of the Northwest is the Rev. George Lundquist, who has been pastor of Redeemer Church, Milwaukee. He was elected on the seventh ballot. He succeeds Dr. Paul E. Bishop who was ineligible for re-election.

While the convention could be characterized as "wordy" it was one in which there was applause for everybody. Retiring Prof. J. J. Raun of Northwestern Seminary was honored at the seminary-alumni banquet. Retiring President Bishop was likewise praised and insulated against poverty by the brethren at a synodical banquet. Dr. Leonard Kendall of Augustana Lutheran Church praised both the bride and groom in the wedding (church merger) about to be consummated and told of gifts and valuables each had for the other.

Leaders in the synod's financial campaign for Carthage College and Northwestern Seminary reported that the $1,500,000 goal is oversubscribed about $300,000 and saluted the captains, pastors, and lay leaders.

EVERYWHERE, however, in banquet hall, corridors of the church and display rooms one could see reminders that the Synod of the Northwest had for four consecutive years failed to raise the minimum amount of its goal for Lutheran World Action. The stewardship committee in an effort to bring the synod back to the 100 per cent column brought in Dr. George Hall to address a luncheon and Dr. Ludwig Stumpf of Hong Kong to remind delegates of the tremendous needs and the importance of reaching the goal.

In addition to falling short of the LWA quota, the synod did not raise the double benevolence in full. One heard some pot shots at the "Grace System." Most felt that our failures were good for us who had been too much praised about our past records. In

ORDINANDS KNEEL AT RAIL FOR NORTHWEST SYNOD SERVICE

hearing so much good about itself, the Northwest Synod believed it. One delegate stated, "Satan was surely walking to and fro whispering, where's your grace system getting you?" None however seemed moved to believe that the grace system has failed. Rather "we have failed to pray God and tell the people."

Synod's newly elected stewardship secretary, the Rev. David Gerberding, stated his position—"100 per cent for the grace system of giving."

The convention was addressed by ULCA representative Dr. F. Eppling Reinartz who told of progress toward church union.

Newly organized congregations received into the synod are: St. Timothy's, Columbia Heights, Minneapolis; Holy Nativity, Crystal Village, Minneapolis; Christ Church, Spring Lake Park, Minn.; and St. Philip's, Parkers Lake, Minn.

Six men were ordained. A budget of above $1 million was adopted after hours of discussion.

A handsomely carved gavel (*see cover picture*) aroused much interest. Depicted on the head's Alaska yellow cedar wood was the marriage of the raven to the eagle, a tribal legend of the Thlingit Indians. Pastor Richard Gaenslen of Sitka, a son of the Northwest Synod, provided the gavel.

PACIFIC

SEASIDE, OREGON, MAY 18-21

Bracher elected synod president

By OLIN G. DASHER

BALLOTING for a new president kept con vention delegates busy two days, resultin in election of the Rev. Edwin Bracher. H has for a dozen years been superintender of the Lutheran Compass Mission in Seattle "skidroad" section.

Dr. L. S. Steinhoff was ineligible for re election according to the synod's constitu tional limitation (two five-year terms). D Steinhoff was president two years of part time service (while pastor of a Seattle con gregation) and ten more years since th presidency was made a full-time office. H has been called as pastor of Resurrectio Church in Juneau, Alaska.

PACIFIC SYNOD delegates broke traditio on the sixth ballot by electing to their presi dency the president of another synod, th Rev. Eric Sigmar (Icelandic Synod, head quarters Winnipeg). Five more ballots wer taken next day when word of Pastor Sigmar' declination had been received.

The Rev. A. E. Wulf was elected secre tary, succeeding Dr. Walter I. Eck wh

erved 43 years in this office. H. A. Halverson, Jr., was re-elected treasurer and the Rev. A. L. Mendenhall statistician.

The synod also elected an assistant to the president, the Rev. Homer Berner, whose chief duty will be home mission work. Synod headquarters will be moved from Portland to Seattle. President-elect Bracher will take office July 1.

The synod's 1959 budget of $190,537 was not adopted until this convention, after a proposed amount had been referred to the congregations which were asked to make

NEW PRESIDENT FOR PACIFIC
Rev. Edwin Bracher

commitments as to what part they would underwrite. For two years the synod has operated on a "grace system," without specific apportionments to the congregations. For 1959 the synod plans to contribute $99,437 to United Lutheran Church apportionment and $91,100 for synodical purposes. In 1958 the synod paid 62 per cent of the ULC "double apportionment," the first time in recent years it had not reached its ULC goal in full. For 1960 the "proposed budget" is $231,809, which will not be adopted until the 1960 convention when the congregations have made their commitments.

The "grace system" has not yet been adopted as part of the synodical constitution, but will be presented next year as a constitutional amendment. Last year for the first time the current and unusual expenses of the synod's congregations exceeded a million dollars.

BAPTIZED membership in the synod increased 2,550 last year, which was 9.2 per cent. In 12 years of the Steinhoff presidency the number of congregations has more than doubled (from 31 to 65), and membership tripled (from 9,234 to 30,250). Of 87 pastors now on the synod roll, 72 were received in the last dozen years.

Three new congregations were admitted to the synod this year: Good Shepherd Church of Bow Lake, Seattle; Holy Trinity, Opportunity Terrace, Spokane; Christ Church, West Park, Yakima, Wash.

Dr. Dwight F. Putman, Central Pennsylvania Synod president, spoke as the ULC representative, emphasizing that "the church must package things differently" in the rapidly changing world. The president of the Augustana Church's Columbia Conference, Dr. S. L. Swenson, was a convention visitor, and the sermon at the convention's opening service was by the president of the Suomi Synod's Columbia Conference, the Rev. Donald Koponen.

PACIFIC SOUTHWEST

SAN FRANCISCO, MAY 18-21

Support assured for new college

By LOUIS F. MERTZ

THIS WAS a freewheeling convention, according to the synod president, Dr. Carl V. Tambert. Each delegate was encouraged to express himself on the questions discussed.

Main theme was foreign missions, but ample time was allowed for other subjects such as the church in the Hawaiian Islands, a home for the aged, and California Lutheran College. Dr. Tambert was re-elected

to the synod presidency on the first ballot.

Official representative of the ULCA, Dr. Gould Wickey, commended the program adopted for support of the proposed California Lutheran College. A pictorial preview of the college was presented by Dr. Orville Dahl, president of the institution now in formation. When the ULCA and the synod's quotas of $330,000 and $250,000 were announced and accepted, the synod rose to its feet and sang "Praise God from whom all blessings flow." This college is scheduled to open by 1961 and is sponsored by five Lutheran bodies.

HAWAII CONFERENCE spokesman, the Rev. Gene Vossler, presented a plea for more support of the work in the new state. He cited the need for a "roving missionary" to operate branch Sunday schools on the islands. The subject received much discussion and was referred to the executive committee for action.

Members of the synod indicated their concern and responsibility for the 50th State. Despite the distances involved, it was suggested that board secretaries and field workers representing the agencies of the ULC should include the islands on their itineraries. Speakers also prophesied large growth in the islands' population as a result of statehood and urged that home mission activity be stepped up to meet the new opportunities.

DR. EARL S. ERB of the ULC Foreign Mission Board conducted a panel on foreign mission work and interviewed a missionary to Liberia, the Rev. Melvin Langeland, and an Augustana missionary to China, the Rev. David L. Vikner.

In a presentation on evangelism by a panel of ministers who were interviewed on a "To Tell the Truth" program, Pastor and Mrs. Howell Foster distinguished between "depth" evangelism and "half-hearted" attempts.

On two occasions the convention heard 96-year-old Pastor Emeritus Charles F. Oehler from St. John's Church, Sacramento (he served St. John's from 1890-1935). Pastor Oehler told about his 71-year ministry.

RE-ELECTED BY PACIFIC SOUTHWEST
Dr. Carl V. Tambert

A $1,500,000 expansion program for the California Home for the Aged was approved. It is made feasible through a financial arrangement with the FHA for elderly people. Additional buildings will provide for 200 individuals at the home.

Twenty-one pastors were received into synod; five seminary graduates were approved for ordination; five new churches were received: Church of the Master, Corona Del Mar; Christ, Clovis; Holy Nativity, Reseda; Emmanuel, Napa; Christ, Burlingame.

A BUDGET of $825,000 was accepted. The apportionment will be $25.40 per communicant in 1960.

The convention approved employment of a consultant firm to study the procedures in the synod office and among the committees of the synod.

Much discussion was given over to the salaries of pastors. No decisions were reached by the delegates, but the executive committee was asked to study the situation throughout the synod and was given power to take any necessary or desirable action.

Youth Caravan to Promote Church Vocations in Synod

By FRANK K. EFIRD

SALISBURY—A caravan team will tour seven districts of the synod this summer to present the challenge of church vocations to young people. The team will stay in each district for a week. On Sunday there will be a district rally, and during the week there will be sub-district meetings. A different pastor will accompany the team in each district.

Team members are Libby Herion of Mt. Pleasant, representing the Luther League; Claude V. Deal, Jr., of Landis, representing Lenoir Rhyne College; Lonnie W. Karriker of Mooresville, representing Southern Seminary; and Jane Sigmon of Salisbury, representing the synod.

FIFTY PASTOR-LAYMEN teams will visit all the church councils in the synod in July and August. The purpose, according to the synodical stewardship committee, is "to talk about our work together through the synod, to study our stewardship program, to share ideas and plans, and to give encouragement to each other in our mutual effort to develop better stewardship."

Social Responsibility Studied

THE REV. RUFUS CORNELSEN, director of social action of the ULCA Board of Social Missions, directed a school on "Christian Social Responsibility and Human Relations" at Lutheridge, May 27-29. Thirty-five North Carolina Synod pastors and laymen attended.

Dr. Karl Hertz of Wittenberg College delivered three lectures on human relations, and Dr. Reginald Dietz of Gettysburg Seminary spoke on Christian social responsibility.

NORTH CAROLINA Lutherans were the first of three Tar Heel churches to vote this spring to establish homes for the aged in the state. The United Church of Christ meeting, also in April, took similar action, and the Episcopal diocese meeting in May followed suit.

Granddaughters assist at groundbreaking
Frances and Mary Lee dig with the Mauneys

Mauney Building Started

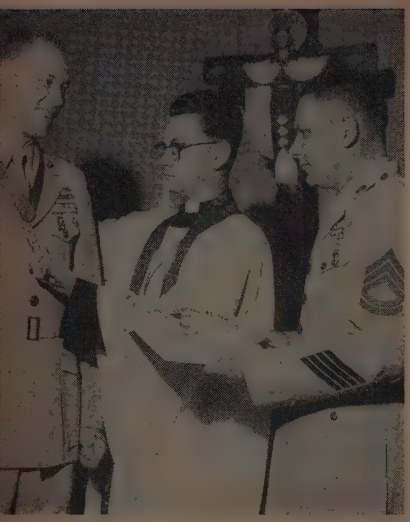
GROUND WAS BROKEN May 26 for the Mauney Music Building at Lenoir Rhyne College, Hickory. Dr. and Mrs. W. K. Mauney of Kings Mountain and their grandchildren turned the first spades of earth.

A gift of the Mauney family, the building is expected to cost $300,000. It will contain eight studios and 26 practice rooms, band and choral rooms, a library, and departmental offices.

UNITED LUTHERAN CHURCH MEN are planning their annual lay retreat at Lutheridge Aug. 1 and 2. Speakers will be Dr. George F. Schott, Columbia, S. C., and Dr. M. L. Stirewalt, Jr., Hickory, N. C.

Average Giving Is High

STUDIES IN GIVING by the stewardship committee show that North Carolina Lutherans gave an average of $83.29 per confirmed member in 1958 compared with the ULCA average of $66.32.



NORTH CAROLINA . . .

Marine Scouter Honored

THE LAMB AWARD, highest adult honor offered by the United Lutheran Church in America for leadership in scouting and overall churchmanship, was presented recently to Maj. Charles A. Dyer, U.S. Marine Corps, Camp Lejeune, North Carolina.

The presentation was made by Pastor Thurmond C. Plexico at the Church of Our Saviour in Jacksonville, N. C. The citation which accompanied the medal recognized his leadership in the scouting program of the Camp Lejeune area. He has been active in the Boy Scout movement for 24 years.

Major Dyer is secretary of the church council and is a member of the United Lutheran Church Men in the congregation.

In the photo at right, Sgt. Fred Gebers holds the citation during the presentation.

Two N. C. Pastors First to Win Master Degrees at Southern

GASTONIA, N. C.—Two Gaston County ministers were the first to receive the degree of Master of Sacred Theology from the Lutheran Theological Southern Seminary.

The Rev. Hoyle L. Whiteside, pastor of the Lutheran Chapel Church of East Gastonia, and the Rev. W. Leo Smith, pastor of St. Paul's Lutheran Church, Dallas, were awarded their master's degrees last May 27.

H. L. WHITESIDE

W. L. SMITH

They were the only two out of the original class of about 30 students to complete their work for the degree. About a dozen more are expected to qualify next year.

They earned their degrees the hard way.

"For three years we traveled to Columbia every Tuesday to study from 9 A.M. to 3 P.M., under Dr. Robert P. Roth, dean of the School of Sacred Theology," said Pastor Whiteside.

"This meant that we had to leave home about 6:30 in the morning and we would return about 6:30 at night."

They also made trips to the libraries in Gastonia and Charlotte.

For six months the men crammed for the comprehensive examinations which they passed in January, 1958. Since that time they have been working on their theses.

Both of the graduates are family men. The Smiths have three children. There are two children in the Whiteside family.

Founded in 1830 in Columbia, South Carolina, Southern Seminary opened its graduate school in the fall of 1954.

Savannah Church Sponsors Lectures by Dr. Kantonen

By PAUL J. RENZ

ATLANTA—A series of lectures was presented by Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School, May 25-29 at Ascension Church, Savannah, Ga. This was the first of the projected annual "Ascension Lectures" established by the congregation's Sunday school executive committee, to make available in this area some of the best current Christian thinking.

Dr. Kantonen lectured on "The Christian Hope," dealing with life after death. He is theological consultant of the World Council of Churches and of the Lutheran World Federation, and is the author of many books and articles.

Dedication at College Park

SYNOD PRESIDENT Raymond D. Wood preached at the dedication of the first unit of Good Shepherd Church, College Park, Ga., on May 3. Dr. Paul J. Renz, president of the Atlanta Lutheran Pastors Association, preached at the afternoon service to which the entire community was invited.

REDEEMER CHURCH, Atlanta, will hold a youth retreat June 8-12 at Camp Koweeta, near Red Oak, Ga. A social missions orientation retreat was held at the church on May 20, with Dr. J. A. Keissler, Jr., area evangelism director, as the leader.

Citation for President Wood

SYNOD PRESIDENT WOOD received a testimonial from the U.S. Air Force. He was cited for "outstanding service in conducting Protestant preaching missions in October and November, 1957, for the Air Force personnel and their families assigned to installations of the USAF in Europe."

Dr. Wood was a member of the Protestant preaching mission team that toured Europe. Since then Dr. Wood conducted a preaching mission at Hunter Air Force Base, Savannah. He is a retired U.S. Navy chaplain.

TENNESSEE

Memphis Mission Reports Growth

MEMPHIS, TENN. — May was a stirring month in the life of Bethany Church. It climaxed six months of activity during which membership increased 60 per cent and attendance doubled.

On Pentecost Sunday, 18 confirmed members were received (*see photo*). On May 24, building fund visitors obtained pledges exceeding the $8,000 goal by 10 per cent.

Pastor Douglas Fritz receives 18 members at Bethany Church

Pastor R. Douglas Fritz, who came to Bethany Nov. 15, reports plans to break ground in September for a $100,000 first unit. The mission congregation in fast-growing East Memphis added 58 members to its roll since last November.

MARYLAND

Congregation Finds New Motivation of Evangelism

By J. FRANK FIFE

BALTIMORE—"Deep Level Spiritual Motivation" was the theme for a pilot New Life Mission evangelism program conducted with ULCA guidance in St. John's Church, Baltimore, late in May.

Leaders were the Rev. J. Bruce Weaver, director of evangelism in the Board of Social Missions, and the Rev. Clifton M. Weihe, associate director.

A congregational study was made several weeks earlier by the church's own evangelism committee. It indicated that while St. John's has engaged in many projects to achieve evangelism goals, there was a real need for deeper spiritual motivation.

Luther statue trussed for relocation

ALL LEADERS of the congregation's program were brought together in a workshop May 22-24, with special emphasis on the youth activities. The leaders discussed the implications of evangelism as related to every phase of church service.

At the closing session an evaluation and summary was made by the church council. It was agreed that the discussions resulted in a new understanding of the relevance of evangelism to all of congregational life and conviction that evangelism is the task of every member and every organization.

Several suggestions for future planning were outlined. One is to broaden the present evangelism committee to represent every group, another is to restudy the present zone and shepherding programs to make them more effective.

Experiences of the New Life Mission were shared by the St. John's people with pastors and lay evangelism chairmen of other Eastern Conference churches at a meeting on May 25.

Luther Monument Moved

BALTIMORE'S famous Martin Luther statue, which stood since 1936 on Mount Royal Terrace at the entrance of Druid Hill Park, has "taken a walk."

It had to be moved to make way for a new expressway. It is being relocated at 33rd St. and Hillen Rd., near Montebello Lake.

The bronze monument by the late Hans Schuler depicts Luther as a proclaimer, stepping forth with clear purpose, clasping a Bible in one hand and extending the other in greeting.

DR. WILLIAM H. LAZARETH of Philadelphia Seminary and Dr. Abdel Ross Wentz of Gettysburg will be leaders at the Maryland Synod's Ministers' Retreat, to be held July 6 at Rocky Ridge Grove.

FOLLOW-UP CONFERENCES on worship and music were scheduled at three points in the synod. The Rev. James G. Horn led meetings June 9 at First Church, Baltimore; June 10 at St. Luke's Church, Silver Spring, and June 12 at Evangelical Church, Frederick.

Lutherans Study Drama as a Way Of Witnessing

By PAUL E. VALENTINER

Planning institute programs are (l. to r.) Edgar S. Brown, John Hruby, Paul Thielo, J. H. Tietjen, L. W. Bernhard, John Kulsar

EAGER TO PUT their dramatic talents to the use of the church, a group of Lutherans got together this spring for an intensive course of study. More than 50 persons representing congregations from all five boroughs of New York and from suburban New Jersey attended a series of lectures on religious drama in St. Peter's Church, Manhattan.

The three-week institute was the second major effort of the Lutheran Foundation for Religious Drama, Inc. (Organized last fall, the foundation presented the "York Nativity Play" shortly before Christmas.)

The foundation also expects to foster the development of religious drama workshops in individual congregations of the metropolitan area. The lectures given last month were a preliminary step in the direction of giving an "impressive and dynamic witness" to the Christian faith through dramatic arts.

"THE CHRISTIAN CHURCH is becoming increasingly aware of the important role dramatic art can play in its central concern for communicating the gospel," said the foundation's energetic director, John Kulsar.

"The interest in our efforts, evidenced by the many churches providing leadership and financing support, is a distinct sign of an abundant vitality and concern with the metropolitan churches for additional modes of witnessing to our faith."

The lectures given last month dealt mainly with the history and theory of religious drama. At the opening session, John H. Tietjen, radio personality on the Lutheran Hour and former announcer for the Lutheran Church—Missouri Synod station KFUO, St. Louis, Mo., discussed "Dramatic Action in the Word and Sacrament."

Dr. Edgar S. Brown, Jr., executive director of the ULCA Department of Worship, moderated the discussion.

SECOND LECTURER was E. Martin Browne, chairman of the Religious Drama Society of Great Britain, and currently director of the program in religious drama at Union Seminary, New York. He presented "Religious Drama in the Medieval Church."

The final session featured John Hruby, director of theater at Wagner College, Staten Island, and a former producer and director of off-Broadway theatrical productions. He spoke on "The Religious Dimension of the Contemporary Theater."

The Lutheran Foundation for Religious Drama has drawn wide support from congregations of the several Lutheran church bodies in the New York area. The "York" production had a cast of 40 from 15 congregations.

Nova Scotia Teacher Commissioned to Tanganyika Field

By DOUGLAS A. CONRAD

HALIFAX—For the first time in the history of Lutheranism in Nova Scotia, the synod has sent forth a mission worker to a foreign field.

William Pertsch, a member of Our Saviour Church, Dartmouth, was commissioned in the church on May 24. He will go to Tanganyika to be a supervisor of schools under the Department of World Missions of the National Lutheran Council.

Mr. Pertsch came from Germany eight years ago. He worked for a time in Halifax, then went to the Provincial Normal School and became principal of the school at Westphal. The past year he spent at the ULCA School of Missions at Chicago Seminary, preparing specifically for the Tanganyika assignment.

Participating in the commissioning service were Dr. Earl S. Erb, executive secretary of the ULCA Board of Foreign Missions; Pastor Robert E. Rock of Our Saviour Church, and Synod President Douglas A. Conrad.

Mission teacher Pertsch congratulated after commissioning
Wellwishers are Pastors Rock, Erb and Conrad

Luther Leaguers Convene

ANNUAL CONVENTION of the Nova Scotia Luther League was held May 18 in St. Mark's Church, Middle LaHave. More than 150 attended and heard a talk by Mr. Pertsch.

Kathleen Conrad, of Lunenberg, was installed as president. Other officers are George Bollivar, Rosilee Beck, Gloria Barkhouse, Judith Joudray, Wayne Minnick, Alice Conrad, William Milbury and Judith Crouse.

SUNDAY SCHOOL workshops were held in various parishes during May, by a team from the Board of Parish Education including Pastor Harold Prigge, Miss Elfriede Hartig and Sister Sophie Damme. The annual Sunday school convention was held May 30 at St. John's Church, Mahone Bay.

A SURVEY of Fredericton and Moncton New Brunswick, is being made this summe by Albert J. Lawrence, Jr., a student of Get tysburg Seminary, for the Board of America Missions. Mr. Lawrence is also holdin services in these cities.

THIRD ANNUAL retreat of the United Lu theran Church Women will be held June 27 28. Miss Frances Dysinger, of the Philadel phia office, will attend.

• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

hurch Broadcasts to Shut-Ins Are Memorial to Organist

By ROBERT SCHOENERT

READING—A former organist who was a t-in for the last several years of her life s memorialized by Alsace Church, Read-, with installation of equipment that will ble shut-ins and others to hear the rch's worship services.

Dedicated in memory of the late Mrs. ymond W. Lease, organist and choir di-tor of the congregation for more than 42 rs, was permanent radio broadcasting uipment. It will be used to broadcast the :45 A.M. worship services over Radio Sta-n WRAW each Sunday.

Dr. Lester E. Fetter, pastor, said the pur-ase was made possible by friends and mbers of the congregation who knew Mrs. ase and served in the choirs she directed. Mrs. Lease began her work at Alsace urch on May 11, 1911, and retired June , 1953, because of her health. While con-fined to her home, she anxiously anticipated the broadcasting of the services. She died last Feb. 17.

Education Units Dedicated

A $33,000 PARISH education building was dedicated by Holy Spirit Church, Reading. The speaker was the Rev. Luther F. Schlenker, assistant to the president of the Ministerium of Pennsylvania.

THE LUTHERAN and United Church of Christ congregations of Bern Union Church, near Mount Pleasant, dedicated an $87,000 church education addition. The Rev. Jacob W. Bittner, who was the Lutheran pastor when the present edifice was erected in 1919, was the speaker.

THE REV. CHARLES T. HERMAN, pastor of the Bowers parish, was elected president of the Berks Lutheran Pastoral Association.

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YOUNG PEOPLE of Maiden Cre Church, Blandon, plant "You Tree" on the church groun Wielding spades are Jean Kle smith, of the Luther League, a Robert Krumanocker, of the B Scouts. At left is Pastor Val Mezezers, who organized the tre planting program at Maiden Cre and Good Shepherd Church in the Blandon-Tuckerton pari

PA.: READING . . .

Named secretary-treasurer was Pastor Lawrence R. Tropp of Christ Church, Spangsville.

MILTON A. HALL was re-elected president of the Reading District Luther League. The Kutztown District Luther League installed John Peckham as president during its first annual convention.

GEORGE G. DOUGHERTY was elected pres dent of the Lutheran Inner Mission Socie of Reading. Other officers are: the Re Arthur H. Naugle, Ruth E. Kiehl, and H Ralph Yerger.

A 4,000-SQUARE-FOOT addition to th Caum Memorial Home for Old Peopl Reading, was approved by the board of tru tees of the Lutheran Home of Topton.

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MRS. KAUFFMANN

00th Birthday Coming Up

MRS. ARON KAUFFMANN hasn't any recipe or longevity. But she'll be 100 years old n June 21, and she's quite happy about it.

Members of the Lutheran Church of the Good Shepherd, at Southampton, Pa., near Philadelphia, rejoice with her. Mrs. Kauffmann has been a member of the congregation or a number of years.

Mrs. Kauffmann was born Christianna Martin in Tuttlingen, Germany. She was christened and confirmed in the Tuttlingen Lutheran Church, and came to America in 1881. She worshiped at German Evangelical churches in Philadelphia, but was never affiliated with them although she attended regularly. She became a member of Good Shepherd Church when she came to live with her daughter, Mrs. Fred L. Bickel, Jr., in nearby Hatboro.

Church members know Mrs. Kauffmann as "always smiling." She likes to read and to work jig-saw puzzles. She had been active until last March, when she was confined by injury from a fall.

ARCHITECT: T. Norman Mansell, Philadelphia, Pa.

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PACIFIC SOUTHWEST

Synod ULCM Organization Scheduled for September

By LOUIS F. MERTZ

LOS ANGELES—Synodical organization o a United Lutheran Church Men's group underway. Representatives of all four confe ences met recently to form a provision committee, with Eugene A. Hoeftman chairman.

A mass meeting will be held in Lo Angeles on Sept. 21, with Howard Loga ULCM executive secretary, as speaker.

The United Lutheran Church Men o Southern California held a retreat at Cam Yolijwa June 5-7. The study theme wa "What Lutherans Believe," based on the fir 20 articles of the Augsburg Confession.

Hospital Chapel Dedicated

A NEW CHAPEL was dedicated at Redland Hospital. Pastor John D. Foerster, of Fir Church, Redlands, was chairman of th church committee co-operating with the ho pital administration. Redlands pastors hav established a rotating schedule to conduc daily services.

MOUNT CROSS BIBLE CAMP, in the Sant Cruz Mountains at Felton, will soon have new chapel. Funds were provided by a mem ber of Ansgar Church (UELC), San Fran cisco. The camp is sponsored by all Lu theran church bodies in the northern Cal fornia area.

LUTHERAN WELFARE SERVICE of Nort California has called Pastor Elling Ramse present director of the Oregon Luthera Welfare Service, to become area director i Sacramento. He will begin work July 15 an will be installed Sept. 20.

Mrs. John Nelson, of Millbrae, is the ne director of the lay visitation program tha includes 465 trained lay workers coverin 165 rest homes for the aged.

SPRING RALLY of the Southern Conferenc Luther League was held May 23 at Ascen sion Church, Baldwin Park, with 519 lea

ers and sponsors attending. Dick Clausen, physical education director at the University Arizona, spoke at the banquet. Later any of the leaguers attended Lutheran amily Night at the Los Angeles Coliseum.

TERRY VALENTINER, graduate of Pacific eminary, was ordained May 24 at Grace hurch, Richmond. Synod President Carl Tambert preached. The new pastor has een called to develop a mission in Port ueneme, Calif.

PASTOR JOHN STUMP is concluding an 11-ear ministry at Foothills Church, La Canla, to join the staff of Philadelphia Semiary.

EW JERSEY

even from Congregation Now in Christian Service

FOUR NEW JERSEY SYNOD pastors shared special interest in the ordination service eld during the synod's convention last onth. Preacher was the Rev. LeRoy Healy, astor of Bethel Church, Trenton. One of ose ordained was his brother, the Rev. lwood Healy, who had been called to St. ohn's Church, Williamstown.

The Healy brothers are among seven mem-ers of Trinity Church, Hudson Heights, who ave been committed to full-time Christian ervice during the past six years.

The Rev. John H. Wagner is pastor of the udson Heights congregation, and among e seven is his son, the Rev. John H. Wagr, Jr., a New Jersey Synod member now erving as assistant secretary for National utheran Council's urban church division.

Others from Trinity engaged in or train-g for church service are the Rev. Victor erman, pastor of a Methodist church in outh Roxana, Ill.; Miss Anna Rathjen, ousemother-director at the Lutheran Hosice in Baltimore; Joan Hirschfeld, in train-g at the Deaconess Motherhouse in Glad-yne, Pa.; and Gordon Huff, who will be a enior in Gettysburg Seminary this fall.

Pastor Wagner has served the Hudson eights congregation since 1930.

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—CHANGES OF PASTORATE—

CENTRAL STATES

LESHER, ROBERT L. From St. Paul's Church Hooper, Neb. To Bethlehem Unit Church, Kansas City, Mo.

—DECEASED—

MRS. LUTHER O. COOPERRIDER, 5 died May 28 at Melrose Park, Ill. She w the wife of Dr. Luther Cooperrider, past of St. John's Church, Maywood. Their fo sons are ULCA pastors.

Born in Chicago, the former Elsie Cla Matilda Arkema married Dr. Cooperrider 1920 and served with him at Atoneme Church, Chicago, before they came to S John's Church, Maywood, in 1941.

Surviving besides her husband are so Luther H., Trinity Church, Mt. Morris, Il Edward A., assistant book editor, Unite Lutheran Publication House, Philadelphi John E., Church of the Good Shepher Prospect Heights, Ill.; and Loy W., Chri the King Church, Florissant, Mo.; one daug ter, Mrs. Marilyn C. Hill of Broadview, Il two brothers, Harold P. and Edward L. Arkema, and one sister, Mrs. Dorothy A Zimmerman.

Funeral services were conducted at S John's Church, Maywood, June 1 by Illino Synod President A. Howard Weeg, and Ch cago Conference President Robert J. Schen

Interment was at Forest Home Cemeter Forest Park, Ill.

DR. HAROLD BURNS ERNSBERGE 84, pastor emeritus of Calvary Church, Ea Cleveland, Ohio, died May 25 at Mento Ohio.

Born in Wapakoneta, Ohio, Dr. Ern berger was a graduate of Wittenberg Colleg and Hamma Divinity School.

He served congregations in Newcomers town, Ohio, and Freeport, Pa., and in 190 organized Calvary Church, East Clevelan which he served until his retirement in 194

Funeral services were conducted May 2

Calvary Church by Ohio Synod President erbert W. Veler; the Rev. Robert H. crist, pastor of Calvary Church; the Rev. erald G. North, and the Rev. John W. rohne.

Burial was at Lakeview Cemetery, East eveland.

DR. ROBERT C. HORN, 77, twice acting esident of Muhlenberg College, died May in Allentown, Pa.

Dr. Horn, who joined the Muhlenberg culty in 1904, was professor of classical nguages, acting president in 1929-30 and 36-37, and dean of the college from 1930 1946, when he was named vice president. e retired in 1951.

Surviving Dr. Horn are his wife, the rmer Helen R. Richards; two sons, Dr. obert C. Horn, Jr., Grosse Point, Mich., d the Rev. Edward S. Horn, pastor of St. mes' Church, Pottstown, Pa.; two daughrs, Mrs. Donald S. Adams of Hamilton, nio, and Miss Eleanor Horn, Plainfield, J.; a brother, Dr. Edward T. Horn, pastor St. Paul's Church, Tannersville, Pa., and sister, Miss Harriet E. Horn of Philadelia, a former assistant editor of THE LUTHERAN.

Funeral services were held June 3 in rist Church, Allentown, of which Dr. orn was a member. Dr. Henry J. Pflum, stor of Christ Church, officiated.

MRS. JENNIE HOLMES SNIDER LINN, dow of Dr. Charles A. Linn, former presint of the Georgia-Alabama Synod, died ril 23 at Salisbury, N. C. Mrs. Linn was native of Asheville, N. C.

Dr. Linn, who died in 1950, had been nod president for 17 years and served congations in Wildwood, N. J.; Macon, Ga.; t. Pleasant and Cherryville, N. C., and vannah, Ga.

Mrs. Linn is survived by one daughter, rs. Marshall C. Pitts, Albany, Ga.; two others, W. Marvin Snider and William anklin Snider, and a sister, Mrs. Douglas llins, all of Salisbury.

Funeral services were conducted April 24 at St. John's Church, Salisbury, by Dr. Frank K. Efird.

Burial was at City Memorial Park Cemetery, Salisbury.

MRS. JULIANNE EWALD RESTAU, 82, widow of the Rev. Ferdinand Restau, died April 20 at Lincoln, Neb.

Born in Warsaw, Poland, Mrs. Restau came to America with her husband in 1911.

Pastor Restau, who died in 1935, served congregations in Regina, Sask., Canada; Rocky Ford, Colo.; and Havelock and Emerson, Neb.

Funeral services were conducted April 24 at Friedens Church, Lincoln, by Pastor Herman Goede.

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IN CONCLUSION

IT'S HARD to imagine a worse way to spend your life than to work full-time at stirring up hate. Yet some people make their living this way. Most of them, of course, are warped by mental illness, seeking a means of expressing their aggressions. Maybe a few actually know what they are doing, and do it because it is a profitable racket.

The reason it is profitable is that there's enough resentment and frustration in so many of us that there is always some market for people who make a business of exploiting our hostilities (against Jews, for instance, or against Roman Catholics, Negroes, or any other conspicuous minority). Pamphlets and papers of great variety are published. Practically every mail reaching our office includes some publication peddling hatred.

A LOUD chorus of hate-peddlers have chosen the National Council of Churches as their favorite target. Week after week they attack this interdenominational agency and use tons of paper to prove, according to their peculiar logic, that practically everybody in the NCC is some sort of Communist.

The Revised Standard Version of the Bible was published under sponsorship of the National Council. Therefore, according to the merchants of hatred, it is evil. These critics piece together a shoddy collection of "facts" to demonstrate that such men as Dr. Luther Weigle (chairman of the Revised Standard translation committee) are practically pals of Nikita Khrushchev.

When Dr. Edwin Dahlberg was elected president of the National Council in 1957, the wrecking crew swung into action. They produced a long list of ganizations he has endorsed or petiti he has signed—without a word ab what this man has actually written a said during the many years of his pul career.

I can imagine what will happen if Franklin Clark Fry at some time elected National Council president. has actually been in Moscow! He ne tiated with leaders of the Russian Ort dox Church. He went to see Tito (ab shipping Lutheran World Relief supp into Yugoslavia), and talked with offic of the Red government in Hung (about canceling the court verdict agai Lajos Ordass).

These people who deal in hatred wo quote anything Dr. Fry has actually w ten or said, in case they go to work him. Disconnected facts, taken out the context which explains them, their stock in trade.

THOSE WHO produce these hate she could be put in jail, because they often guilty of criminal libel. Th whom they attack don't want to get do to their level to fight back. It's part human life, unfortunately, that in ev circle of our society there are some ter, untruthful folks who spend th strength trying to stir up trouble.

Sensible people should be wary ab individuals who spread rumors about s a man as Dr. Dahlberg. The Natio Council of Churches, in my opinion, r a risk of becoming a bumbling burea racy, but it's the best thing we have the U.S. to keep the churches think and working together. Don't beli everything you hear until you have chance to check the facts with some you trust.

—ELSON RUF

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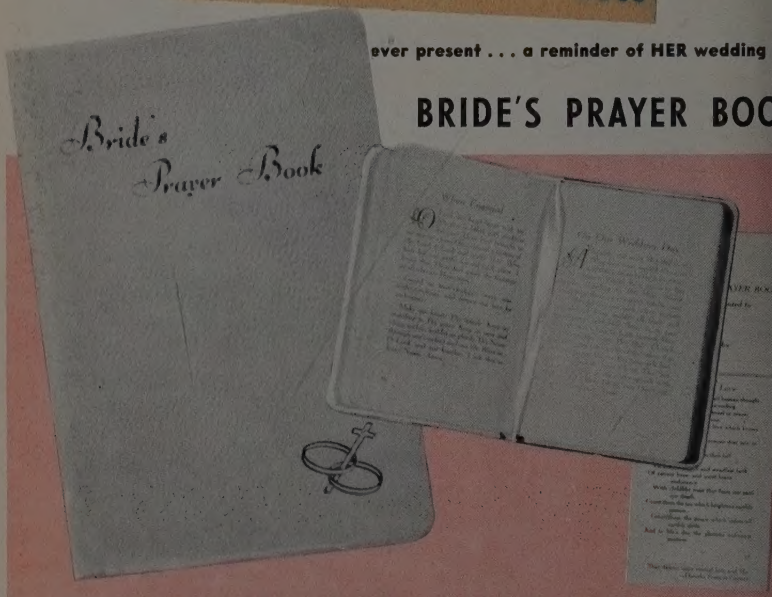

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